

*The Unreasonableness of Separation :*  
O R,  
An Impartial Account  
O F T H E  
*History, Nature, and Pleas*  
O F T H E  
**Present Separation**  
F R O M T H E  
Communion of the Church  
of *ENGLAND*.

To which, Several late LETTERS are Annexed,  
of Eminent *Protestant Divines* Abroad, concerning  
the *Nature* of our *Differences*, and the *Way* to  
*Compose Them*.

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to HIS MAJESTY.

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T H E

R.B.R.  
S 8 5-70

# PREFACE.



*I* is reported by Persons of unquestionable credit, that after all the Service B. Jewel had done against the Papists, upon his Preaching a Sermon at St. Paul's-Cross, in Defence of the Orders of this Church, and of Obedience to them, he was so Ungratefully and Spitefully used by the Dissenters of that Time, that for his own Vindication he made a Solemn Protestation on his Death-bed, That what he then said, was neither to please some, nor to displease others, but to Promote Peace and Unity among Brethren. I am far from the vanity of thinking, any thing I have been able to do, in the same Cause, fit to be compared with the Excellent Labors of that Great Light, and Ornament of this Church, (whose Memory is preserved to this day, with

Arch-Bishop  
Whitgift's De-  
fence of the  
Answer to the  
Admonition.  
p. 423.  
Life of Bishop  
Jewel before  
his Works, n.  
34.  
Vita Juilli per  
Humfred. p.  
255.

A 2 185422 due

*due Veneration in all the Protestant Churches; but the hard Usage I have met with, upon the like occasion, hath made such an Example more observable to me; especially when I can make the same Protestation, with the same sincerity as he did. For, however it hath been Maliciously suggested by some, and too easily believed by others, that I was put upon that Work, with a design to inflame our Differences, and to raise a fresh persecution against Dissenting Protestants; I was so far from any thought tending that way, that the only Motive I had to undertake it, was, my just Apprehension, that the Destruction of the Church of England, under a Pretence of Zeal against Popery, was one of the most likely ways to bring it in. And I have hitherto seen no cause (and I believe I shall not) to alter my opinion in this matter; which was not rashly taken up, but formed in my Mind from many years Observation of the Proceedings of that Reckless Party (I mean the Papists) among us; which hath always Aimed at the Ruine of this Church, as one of the Most Probable Means, if others failed, to compass their Ends. As to their Secret and more Compentious ways of doing Mischief, they lie too far out of our View, till the Providence of God, at the same time, discovers and disappoints them; but this was*  
more

*more open and visible, and although it seemed the farther way about, yet they promised themselves no small success by it. Many Instruments and Engines they made use of in this design; many ways and times they set about it, and although they met with several disappointments, yet they never gave it over; but, Would it not be very strange, that when they can appear no longer in it, others, out of meer Zeal against Popery, should carry on the Work for them?*

*This seems to be a great Paradox to unthinking People, who are carried away with meer Noise and Pretences, and hope those will secure them most against the Fears of Popery, who talk with most Passion, and with least Understanding against it; whereas no persons do really give them greater advantages than these do. For, where they meet only with intemperate Railings, and gross Misunderstandings of the State of the Controversies between them and us (which commonly go together) the more subtle Priests let such alone to spend their Rage and Fury; and when the heat is over, they will calmly endeavour to let them see, how grossly they have been deceived in some things, and so will more easily make them believe, they are as much deceived in all the rest. And thus the East and West may meet at last; and the*

*most*

*most furious Antagonists may become some of the easiest Converts. This I do really fear will be the case of many Thousands among us, who now pass for most zealous Protestants; if ever, which God forbid, that Religion should come to be Uppermost in England. It is therefore of mighty consequence for preventing the Return of Popery, that Men rightly understand what it is. For, when they are as much afraid of an innocent Ceremony, as of real Idolatry; and think they can Worship Images, and Adore the Host on the same grounds, that they may use the Sign of the Cross, or Kneel at the Communion; when they are brought to see their mistake in one case, they will suspect themselves deceived in the other also. For they who took that to be Popery which is not, will be apt to think Popery it self not so bad as it was represented, and so from want of right understanding the Differences between us, may be easily carried from one Extreme to the other. For, when they find the undoubted Practices of the Ancient Church condemned as Popish and Antichristian by their Teachers, they must conclude Popery to be of much greater Antiquity than really it is; and when they can Trace it so very near the Apostles times, they will soon believe it settled by the Apostles themselves.*

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*themselves. For, it will be very hard to persuade any considering Men that the Christian Church should degenerate so soon, so unanimously, so universally, as it must do, if Episcopal Government, and the use of some significant Ceremonies were any parts of that Apostacy. Will it not seem strange to them, that when some Human Politics have preserved their First Constitution so long, without any considerable Alteration, that the Government instituted by Christ, and settled by his Apostles, should so soon after be changed into another kind, and that so easily, so insensibly, that all the Christian Churches believed, they had still the very same Government which the Apostles left them? Which is a matter so incredible, that those who can believe such a part of Popery could prevail so soon in the Christian Church; may be brought upon the like grounds to believe, that many others did. So mighty a prejudice doth the Principles of our Churches Enemies, bring upon the Cause of the Reformation. And those who foregoe the Testimony of Antiquity, as all the Opposers of the Church of England must do, must unavoidably run into insuperable difficulties in dealing with the Papists, which the Principles of our Church do lead us through. For we*  
*can,*

*Preface to 2d  
Vol. of Serm.  
Ser. 11.*

*can justly charge Popery as an unreasonable Innovation, when we allow the undoubted Practices and Government of the Ancient Church, for many Ages after Christ. But it is observed by Bishop Sanderson, That those who reject the Usages of our Church as Popish and Antichristian, when Assaulted by Papists, will be apt to conclude Popery to be the old Religion, which in the purest and Primitive Times was Professed in all Christian Churches throughout the World. Whereas the sober English Protestant, is able, by the Grace of God, with much Evidence of Truth, and without forsaking his Old Principles, to justify the Church of England from all imputation of Heresie or Schism, and the Religion thereof, as it stood by Law established, from the like imputation of Novelty. Wherein he professes to lay open the inmost thoughts of his heart in this sad business before God and the World. I might shew, by particular Instances, from my present Adversaries, that to defend their own practices they are driven to maintain such Principles, as by evident consequences from them, do overthrow the Justice and Equity of the Reformation; but I leave those things to be observed in their proper places: Yet I do not question*



*question the Sincerity of many Mens Zeal against Popery, who, out of too eager a desire of upholding some particular Fancies of their own, may give too great advantage to our Common Enemies.*

Three ways Bishop Sanderfon observes, our  
 Dissenting Brethren, though not intention-  
 ally and purposely, yet really and eventu-  
 ally have been the great Promoters of the  
 Roman Interest among us. (1.) By put-  
 ting to their helping hand to the pulling  
 down of Episcopacy. And, *said he*, it is  
 very well known to many what rejoycing  
 that Vote brought to the Romish Party :  
 How even in Rome it self they Sung their  
 Jo-Pæans upon the Tidings thereof, and  
 said Triumphantly, Now the day is ours ;  
 Now is the Fatal-Blow given to the Pro-  
 testant Religion in England. (2.) By op-  
 posing the Interest of Rome with more vi-  
 olence than Reason. (3.) By frequent mis-  
 taking the Question ; but especially  
 through the necessity of some false Prin-  
 ciple or other, which, having once imbibed,  
 they think themselves bound to maintain :  
*whatever becomes of the Common Cause of our*  
*Reformation. Which may at last suffer as*  
*much through some Mens folly and indiscretion,*  
 b who

*Preface to the  
 First Volume,  
 Sect. 18.*

*who pretend to be the most Zealous Protestants, as by all the Arts and Designs of our open Enemies. For, as the same Learned and Judicious Bishop, hath said in this case, Many a Man, when he thought most to make it sure, hath quite marred a good business, by over-doing it. Thus when the Papists of late years, have not been able to hinder the taking many things into consideration, against their interest, it hath been observed, that their Instruments have been for the most violent Counsels, knowing, that either they would be wholly ineffectual, or if they were pursued, they might in the end bring more advantage than prejudice to their Cause. And it is to be feared, they may still hope to do their business, as Divines observe the Devil doth; who, when he finds one extreme will not do, he tries whether he can compass his end by the other: And no doubt they will extremely rejoyce, if they can make some Mens Fears of Popery, prove at last an effectual means to bring it about. As some of the Jews of old, out of a rash and violent zeal for the preservation of the purity of their Religion (as they pretended) by opposing the Sacrifices offer'd by Strangers, and denying the use of the lawful Customs of their Country, brought the Roman Power*

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*Power upon them, and so hasten'd the destruction both of their Religion and Countrey too. I do not mention this, as though we could take too great care by good and wholsom Laws to strengthen the Protestant Interest, and by that means, to keep out Popery; but only to shew, what mighty prejudice an indiscreet Zeal at this time may bring upon us; if Men suffer themselves to be transported so far as to think that overthrowing the Constitution of this Church will be any means to secure the Protestant Religion among us.*

*For, What is it which the Papists have more envied and maligned than the Church of England? What is it they have more wished to see broken in pieces? As the late Cardinal Barberini said in the hearing of a Gentleman who told it me, He could be contented there were no Priests in England, so there were no Bishops; for then he supposed, their Work would do it self. What is it they have used more Arts and Instruments to destroy, than the Constitution and Government of this Church? Did not Cranmer and Ridley, and Hooper, and Farrar, and Latimer, all Bishops of this Church, suffer Martyrdom by their Means? Had not they the same kind of Episcopacy which is now*

b 2

*among*

among us ; and which some now are so busie in seeking to destroy ; by publishing one Book after another, on purpose to represent it as unlawful and inconsistent with the Primitive Institution ? Is all this done for the honor of our Reformation ? Is this the way to preserve the Protestant Religion among us ; to fill Mens Minds with such Prejudices against the first settlement of it ; as to go about to make the World believe, that the Church-Government then established was repugnant to the Institution of Christ ; and that our Martyr-Bishops exercised an unlawful Authority over Diocesan Churches ? But , Whither will not Mens Indiscreet Zeal, and love of their own Fancies carry them, especially after 40 years prescription ? I do not say such Men are set on by the Jesuits, but I say, they do their Work as effectually, in blasting the credit of the Reformation, as if they were. And yet after all these pains, and Forty years Meditations, I do not question but I shall make it appear, that our present Episcopacy, is agreeable to the Institution of Christ, and the best and most flourishing Churches. And , Wherein doth our Church differ from its first Establishment ? Were not the same Ceremonies then appointed ? the same Liturgy in Substance then used ?  
concerning

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*concerning which Dr. Taylor who then suffered Martyrdom, publicly declared; That the whole Church-Service was set forth in King Edward's days, with great deliberation, by the Advice of the best Learned Men in the Realm, and Authorised by the whole Parliament, and Received and Published gladly through the whole Realm; which Book was never Reformed but once, and yet by that one Reformation, it was so fully perfected, according to the Rules of our Christian Religion in every behalf, that no Christian Conscience could be offended with any thing therein contained, I mean, saith he, of that Book Reformed. Yet this is that Book, whose constant use is now pleaded by some, together with our Ceremonies, as a ground for the necessity of Separation from our Churches Communion.*

*But if we trace the Footsteps of this Separation as far as we can, we may find strong probabilities, that the Jesuitical Party had a great influence on the very first beginnings of it. For which, we must consider, that when the Church of England was restored in Queen Elizabeth's Reign, there was no open Separation from the Communion of it, for several years, neither by Papists, nor Non-conformists.*

*Acts and Monuments, Tom. 3. P. 171.*

mists. At last, the more Zealous Party of the  
 Foreign Priests and Jesuits, finding this Com-  
 pliance would in the end utterly destroy the  
 Popish Interest in England, they began to  
 draw off the secret Papists from all Confor-  
 mity with our Church, which the old Queen  
 Mary's Priests allowed them in: this raised  
 some heat among themselves, but at last the way  
 of Separation prevailed, as the more pure and  
 perfect way. But this was not thought suffi-  
 cient by these busie Factors for the Church of  
 Rome, unless they could, under the same pre-  
 tence of purity and perfection, draw off Pro-  
 testants from the Communion of this Church  
 too. To this purpose Persons were employed  
 under the disguise of more Zealous Prote-  
 stants, to set up the way of more Spiritual  
 Prayer, and greater Purity of Worship than  
 was observed in the Church of England:  
 that so the People, under these Pretences, might  
 be drawn into Separate Meetings. Of this  
 we have a Considerable Evidence lately offer'd  
 to the World, in the Examination of a Priest  
 so employ'd at the Council-Table, A. D. 1567.  
 being the 9th of Q. Elizabeth, which is pub-  
 lished from the Lord Burleighs Papers, which  
 were in the hands of Arch-Bishop Usher, and  
 from him came to Sir James Ware, whose Son  
 brought

Foxes and  
 Firebrands.  
 1680.

*brought them into England, and lately caused them to be Printed. Two years after, one Heath a Jesuit was Summon'd before the Bishop of Rochester on a like account, for disparaging the Prayers of the Church, and setting up Spiritual Prayers above them; and he declared to the Bishop, That he had been six years in England, and that he had laboured to refine the Protestants, and to take off all smacks of Ceremonies, and to make the Church purer. When he was seized on, a Letter was found about him from a Jesuit in Spain, wherein he takes notice, how he was admired by his Flock; and tells him, they looked on this way of dividing Protestants as the most effectual to bring them all back to the Church of Rome; and in his Chamber, they found a Bull from Pius V. to follow the Instructions of the Society for dividing the Protestants in England; and the License from his Fraternity. There is one thing in the Jesuits Letter deserves our farther consideration, which the Publisher of it did not understand: which is, that Hallingham, Coleman, and Benson are there mentioned, as Persons employ'd to sow a Faction among the German Hereticks; which he takes to be spoken of the Sects in Germany; but by the German*



*Church History*, l. i. p. 81.  
*History of*  
*Presbyter*. l. 6.  
 p. 257.

*Annales Eliza-*  
*bethæ*. A. D.  
 1568.

German Hereticks *the* English Protestants are meant, i. e. Lutherans : *and these very Men are mentioned by our Historians, without knowing of this Letter, as the most active and busie in the beginning of the Separation.* Of these (*saith Fuller*) Coleman, Button, Hallingham and Benson were the chief. At which time (*saith Heylin*) Benson, Button, Hallingham, and Coleman, and others taking upon them to be of more ardent Zeal than others, &c. *That time is 1568, which agrees exactly with the Date of that Letter at Madrid, October 26. 1568. And both these had it from a much better Author than either of them; Camden I mean; who saith, That while Harding, Sanders, and others attacked our Church on one side; Coleman, Button, Hallingham, Benson, and others were as busie on the other; who, under pretence of a purer Reformation, opposed the Discipline, Liturgy, and Calling of our Bishops, as approaching too near to the Church of Rome. And he makes these the Beginners of those Quarrels which afterwards brake out with great violence. Now, that there is no improbability in the thing, will appear by the suitableness of these Pretences about Spiritual Prayer, to the Doctrine and Practices*

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*Practices of the Jesuits. For they are professed despisers of the Cathedral Service, and are excused from their attendance on it by the Constitutions of their Order; and are as great admirers of Spiritual Prayer, and an Enthusiastick way of Preaching, as appears by the History of the first Institution of their Order, by Orlandinus and Maffei. They who are acquainted with their Doctrine of Spiritual Prayer, will find that which is admired and set up here, as so much above Set-Forms, to be one of the lowest of three sorts among them. That Gift of Prayer which Men have, but requires the Exercise of their own Gifts to stir it up, they call Oratio acquisita, acquired Prayer; although they say, the Principle of it is infused. The Second is, by a special immediate influence of the Holy Ghost upon the Mind, with the concurrence of infused habits. The Third is far above either of these, which they call the Prayer of Contemplation, and is never given by way of habit to any; but lies in immediate and unexpressible unions. All these I could easily shew to be the Doctrine received and magnified in the Roman Church, especially by those who pretend to greater Purity and Spirituality than others. But this is sufficient to my purpose, to prove, that there is*

*V. Thom. 2  
Jesu, de natura divina  
Orationis.*

*no improbability that they should be the first settlers up of this way in England. And it is observable, that it was never known here, or in any other Reformed Church before this time : and therefore the beginning of it is unjustly father'd by some on T: C. But by whomsoever it was begun, it met with such great success in the zeal and warmth of devotion which appeared in it, that no Charm hath been more effectual, to draw injudicious People into a contempt of our Liturgy, and admiring the Way of Separation. When by such Arts the People were possessed with an Opinion of a more pure and Spiritual Way of Worship than was used in our Church, they were easily drawn into the admiration of those, who found fault with the Liturgy and Ceremonies that were used among us ; and so the Divisions wonderfully increased in a very short time. And the Papists could not but please themselves to see that other Men did their Work so effectually for them. For the Authors of the Admonition 14 Elizab. declared, They would have neither Papists nor others constrained to Communicate: which although, as Arch-Bishop Whitgift saith, they intended as a Plea for their own Separation from the Church, yet, saith he, the*

the Papists could not have met with better Proctors. *And elsewhere he tells them,* That they did the Pope very good service, and that he would not miss them for any thing. For what is his desire but to have this Church of *England* ( which he hath Accused ) utterly defaced and discredited, to have it by any means overthrown, if not by Forrein Enemies , yet by Domestical Dissention. And , What fitter and apter Instruments could he have had for that purpose than you, who under pretence of zeal, overthrow that which other Men have builded, under color of Purity, seek to bring in Deformity, and under the Cloke of Equality and Humility, would usurp as great Tyranny and lofty Lordliness over your Parishes, as ever the Pope did over the whole Church ? *And in another place, he saith ,* They were made the Engines of the Roman Conclave, where-by they intend to overthrow this Church by our own Folly, which they cannot compass by all their Policy. *Arch-Bishop Grindal* ( as I find a Letter of his ) expressed his great fear of two things, Atheism and Popery , and both arising out of our needless Divisions and Differences , fomented, he doubts not by Satan the Enemy of Man-kind,

Page 55.

*Fair warning  
second Part  
Printed by H.  
March. 1663.*

kind, and the Pope the Enemy of Christendom. By these differences, the Enemies of our Religion gain this, That nothing can be established by Law in the Protestant Religion, whose every part is opposed by one or other of her own Professors; so that things continuing loose and confused, the Papists have their opportunity to urge their way, which is attended with Order and Government, and our Religion continuing thus distracted and divided, some vile wretches lay hold of the Arguments on one side to confute the other; and so hope at last to destroy all. *Dr. Suteliffe said long ago*, That Wise Men apprehended these unhappy Questions about Indifferent things to be managed by the subtle Jesuits, thereby to disturb the Peace and Settlement of our Church, until at last they enjoy their long expected opportunity to set up themselves, and restore the exploded Tyranny and Idolatry of the Church of Rome. *Among Mr. Selden's MSS. there is mentioned an odd Prophecy*, That Popery should decay about 1500, and be restored about 1700, which is there said to be most likely by means of our Divisions, which threaten the Reformation, upon the Interest

rest of Religion, and open advantages to the Enemies of it, and nothing is there said to be so likely to prevent it as a firm establishment of sound Doctrine, Discipline, and Worship in this Church.

*Among the Jesuit Contzens directions for* Contzen Politic. l. 2. c. 18. Sect. 6.  
reducing Popery into a Country, *the most*  
*considerable are,*

( 1. ) That it be done under a pretence of ease to tender Consciences, which will gain a reputation to the Prince, and not seem to be done from his own Inclination, but out of kindness to his People.

( 2. ) That when Liberty is granted, then the Parties be forbid to contend with each other, for that will make way the more easily for one side to prevail, and the Prince will be commended for his love of Peace.

( 3 ) That those, who suspect the Design, and Preach against it, be traduced as Men that Preach very unseasonable Doctrine, that they are Proud, Self-opiniators, and Enemies to Peace and Union.

*But*

*But, the special Advice he gives to a Catholick Prince, is,*

*Sec. 9.*

( 4. ) To make as much use of the Divisions of his Enemies, as of the Agreement of his Friends. *How much the Popish Party here hath followed these Counsels, will easily appear by reflection upon their behaviour these last Twenty years.*

*But that which more particularly reaches to our own case, is, the Letter of Advice given to F. Young, by Signior Ballarini, concerning the best way of managing the Popish Interest in England, upon His Majesties Restauration, wherein are several very remarkable things. This Letter was found in F. Young's Study, after his death, and was translated out of Italian, and printed in the Collection before mention'd ;*

*The First Advice is, To make the Obstruction of Settlement their great design, especially upon the Fundamental Constitutions of the Kingdom, whereunto if things should fall, they would be more firm than ever.*

( I. ) *The*



(2.) *The next thing is,* To remove the jealousies raised by Prin, Baxter, &c. of their design upon the late Factions; and to set up the prosperous way of Fears and Jealousies of the King and Bishops.

(3.) To make it appear under-hand, how near the Doctrine, Worship, and Discipline of the Church of England comes to us: at how little distance their Common-Prayer is from our Mass; and that the wisest and ablest Men of that way are so moderate, that they would willingly come over to us, or at least meet us half way; hereby the more stayed Men will become more odious, and others will run out of all Religion for fear of Popery.

(4.) Let there be an Indulgence promoted by the Factions, and seconded by you.

(5.) That the Trade and Treasure of the Nation may be engrossed between themselves and other discontented Parties.

(6.) *That*

(6.) That the Bishops and Ministers of the Church of *England* be Aspersed, as either Worldly and Careless on the one hand; or so Factious on the other, that it were well they were removed.

*These are some of those excellent Advices then given, and how well they have been followed we all know.*

*For, according to this Counsel, when they could not hinder the Settlement then, The great thing they aimed at for many years, was, the breaking in pieces the Constitution of this Church by a General Toleration. This Coleman owned at his Trial, and after Sentence, Declared, That possibly he might be of an Opinion, that Popery might come in, if Liberty of Conscience had been granted. The Author of the Two Conferences between L'Chefe and the Four Jesuits, owns the Declaration of Indulgence, 1671, to be of the Papists procuring; but he saith, the Presbyterians presently suspected the Kindness, and like wise Men closed with the Conformists; and refused the Bait, however specious it seemed, when they saw the Hook that*

*Coleman's  
Tryal, p. 101:*

that lay under it. *It was so far from this, that when one of the furious Dissenters, suspected the kindness, and made Queries upon the Declaration, wherein he represented it as a Stratagem to introduce Popery, and Arbitrary Government; one of the more moderate Party among them, Wrote a Publick Vindication of their accepting the Licences, wherein he declared to the World, in their Name, That they were not concerned what the Secret Design might be, so long as the thing was good And why, saith he, do you insinuate Jealousies? Have not we Publick, and the Papists only Private Allowance? In fine, we are thankful for the Honor put upon us to be Publick in our Meetings. Was this the Suspicion they had of the Kindness, and their Wisdom in joyning with the Conformists? If such bold and notorious Untruths are published now, when every one that can remember but 8 years backward, can disprove them, What account may we expect will be given to Posterity of the Passages of these Times, if others do not take care to set them right? And I am so far from believing that they then closed with the Conformists, that I date the Presbyterian Separation chiefly from that time. For, Did not they take out*

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Indul-

*Vindicia liberata Evangelii;  
Or a Justification of our present Indulgence and acceptance of Licences, 1672. p. 12.*

*Sacrilegious  
desertion re-  
buked, and To-  
lerated Preach-  
ing Vindicated,  
1672.*

*Answer to  
Sacrileg. de-  
sert. p. 171.  
1672.*

Indulgences, Build Meeting Places, and keep up Separate Congregations ever since? And did not those, who before seem'd most inclinable to hold Communion with our Churches, then undertake in Print to defend the lawfulness of these Separate Meetings upon such Principles as will justify any Separation? Upon this, many of those who frequented our Churches before, withdrew themselves; and since they have formed and continued Separate Bodies; and upon the death of one Minister have chosen another in his room. And, What is a Formal Separation if this be not? Then the Ejected Ministers resorted to Cities and Corporations, not to supply the necessities of those who wanted them, but to gather Churches among them. For a very credible Person informs us, That in the City he lived in, where there were not above 30 or 40 that ordinarily refused the Publick, and met Privately before the Indulgence; there were Ten Non-conformist Ministers that came into their City. And, What could this be for, but to draw People from their Churches, to make up Separate Congregations? And ever since that time, they have been hammering out Principles, such as they are, to justify their own practices. But the Presbyterians did

not

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not joyn with the Papists for a General Toleration. I grant some of them did not, although very powerful Charm's were at that time used to draw them in: and not a few swallowed the Specious Bait, although some had the Skill to disentangle themselves from the Hook which went along with it. But that this honor doth not belong Universally to them, I shall thus evidently prove.

In A. D. 1675. there was a Book Printed, Entituled, The Peaceable Design, or an Account of the Non-conformists Meetings, by some Ministers of London. In it an Objection is thus put; But What shall we say then to the P. pists? The Answer is, The Papist in our Account is but one sort of Recusants, and the Conscientious and Peaceable among them, must be held in the same Predicament with those among our selves, that likewise refuse to come to Common Prayer. What is this, but joyning for a Toleration of Popery? If this be not plain enough, these words follow, But as for the Common Papist, who lives innocently in his way, he is to us as other Separatists, and so comes under the like Toleration.

Page 71.

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Page 32.

*This notable Book, with some few Additions and Alterations, hath been since Printed, and with great sincerity called, An Answer to my Sermon. And the Times being changed since, the former Passage is thus alter'd, The Papist is one, whose Worship to us is Idolatry, and we cannot therefore allow them the liberty of Publick Assembling themselves, as others of the Separation. Is it Idolatry, and not to be tolerated in 1680? And was it Idolatry and to be tolerated in 1675? Or was it no Idolatry then, but is become so now, and intolerable Idolatry too? The latter passage hath these Alterations; instead of, He is to us as other Separatists, and so comes under the like Toleration; these are put in, He is to us, in regard of what he doth in private, in the matter of his God, as others who likewise refuse to come to Common Prayer. Now we see Toleration struck out for the Papists; but it was not only visible enough before, but that very Book was Printed with a Design to present it to the Parliament, which was the highest way of owning their Concurrence with the Papists for a general Toleration. And the true reason of this*

*this alteration is, that then was then, and now is now.*

*And to shew yet farther, what influence the Jesuitical Counsels have had upon their People, as to the Course of Separation ; I shall produce the Testimony of a very considerable Person among them, who understood those affairs as well as any Man, viz. Mr. Ph. Nye. VVho, not long before his Death, foreseeing the Mischievous Consequence of those Extravagant Heats, the People were running into, VVrote a Discourse on purpose, to prove it lawful to hear the Conforming Ministers, and Answers all the Common Objections against it ; towards the Conclusion he wonders, how the differing Parties came to be so agreed, in thinking it unlawful to hear us Preach ;* Page 25. *but he saith, He is perswaded it is one constant design of Satan in the variety of ways of Religion he hath set on foot by Jesuits among us. Let us therefore be more aware of whatsoever tends that way. Here we have a plain Confession of a Leading Man among the Dissenters, That the Jesuits were very busie among them, and that they and the Devil joyned together in setting them at the greatest distance possible from the Church of England ;*



*Preface to the  
Defence of the  
Cure, p. 17.*

*Defence of the  
Cure of Divi-  
sions, Intro-  
duction, p. 52,  
&c.*

England; and that those who would counter-  
termine the Devil and the Jesuits, must avoid  
whatever tends to that height of Separation  
the People were run into. And Mr. Baxter,  
in those days, viz. but a little before the In-  
dulgence came out, was so sensible of the Mis-  
chief of Separation, that he saith, Our Di-  
vision gratifieth the Papists, and greatly haz-  
ardeth the Protestant Religion, and that  
more than most of you seem to believe, or  
to regard. *Where he speaks to the Separat-  
ing People. And among other great incon-  
veniencies of Separation, which he mentions,*  
*this is one,* That Popery will get by it so  
great advantage as may hazard us all, and  
we may lose that, which the several Parties  
do contend about.

Two ways especially Popery will grow  
out of our Divisions.

( 1. ) By the odium and scorn of our  
disagreements, inconsistency, and multiplied  
Sects: they will perswade People, that we  
must come for Unity to them, or else run  
Mad, and crumble into dust and individua-  
als. Thousands have been drawn to Pope-  
ry, or confirmed in it by this Argument al-  
ready

ready; and I am perswaded, that all the Arguments else in *Bellarmin*, and all other Books that ever were Written, have not done so much to make Papists in *England*, as the Multitude of Sects among our selves. Yea, some Professors of Religious strictness, of great esteem for Godliness, have turned Papists themselves, when they were giddy and wearied with turnings; and when they had run from Sect to Sect, and found no consistency in any.

(2.) Either the Papists by increasing the Divisions, would make them be accounted Seditious, Rebellious, dangerous to the Publick Peace; or else when so many Parties are constrained to beg and wait for liberty, the Papists may not be shut out alone, but have Toleration with the rest. And, *saith he*; Shall they use our hands to do their Works, and pull their Freedom out of the Fire? We have already unspeakably served them, both in this, and in abating the Odium of the Gunpowder Plot, and their other Treasons, Insurrections, and Spanish Invasion.

*Thus freely did Mr. Baxter VVrite at that time; and even after the Indulgence, he hath these*

*Sacrilegious  
desertion, p.  
103, 104.*

*these passages, concerning the Separating and Dividing Humor of their People ; It shameth, it grieveth us to see and hear from England, and from New England this common cry, We are endanger'd by Divisions, principally because the Self-conceited part of the Religious People, will not be ruled by their Pastors, but must have their way, and will needs be Rulers of the Church and them. And soon after he saith to them, You have made more Papists than ever you or we are like to recover. Nothing is any whit considerable that a Papist hath to say, till he cometh to your case, and saith, Doth not experience tell you, that without Papal Unity and Force, these People will never be ruled, or united ? It is you that tempt them to use Fire and Faggot, that will not be ruled nor kept in concord, by the Wisest, and holiest, and most Self-denying Ministers upon Earth. ( Are not these kind words for themselves, considering what he gives to others ? ) And must you, even you, that should be our comfort, become our shame, and break our hearts, and make Men Papists by your Temptation ? Wo to the World because of offences, and wo to some by whom they come.*

Let

*Let now any impartial Reader Judge, who did most effectually serve the Papists Designs, those who kept to the Communion of the Church of England, or those who fell into the Course of Separation? I will allow, what Mr. Baxter saith, That they might use their endeavors to exasperate the several Parties against each other; and might sometimes press the more rigorous execution of Laws against them; but then it was to set them at the greater distance from us, and to make them more pliable to a General Toleration And they sometimes complained, that those who were most adverse to this, found themselves under the severity of the Law, when more tractable Men escaped; which they have weakly imputed to the implacable temper of the Bishops, when they might easily understand the true Cause of such a discrimination: But from the whole it appears, that the grand Design of the Papists for many years, was to break in pieces the Constitution of the Church of England; which being done, they flatter'd themselves with the hopes of great Accessions to their strength and Party; and in order to this, they inflamed the differences among us to the utmost height, on purpose to make all the Dissent-*

*Defence of the  
Cure, p. 53.*

ing Parties to joyn with them for a General Toleration ; which they did not question would destroy this Church, and advance their Interest. Whether they did judge truly in this, I am not to determine ; it is sufficient that they went upon the greatest Probabilities. But, Is it possible to imagine such skilful Engineers should use so much Art and Industry to undermine and blow up a Bulwark, unless they hoped to gain the place, or at least some very considerable advantage to themselves by it ? And it is a most unfortunate condition our Church is in, if those who design to bring in Popery , and those who design to keep it out, should both conspire towards its destruction.

This, which I have represented, was the posture of our Church-Affairs, when the late horrible Plot of the Papists, for Destruction of the Kings Person, and Subversion of our Religion came to be discover'd. It seems, they found the other methods tedious and uncertain; and they met with many cross accidents, many rubs and disappointments in their way ; and therefore they resolv'd upon a Summary way of Proceeding, and to do their business by one blow. Which, in regard of the circumstances of our Affairs, is so far from being incredible, that

*that if they had no such design, it is rather a Wonder, they had not; especially considering the allowed Principles and Practices in the Church of Rome. Upon the discovery of the Plot, and the Means the Papists used to confirm the Truth of it (knowing our great proneness to Infidelity) by the Murder of a worthy Gentleman who received the Depositions, the Nation was extremely Alarm'd with the apprehensions of Popery, and provoked to the utmost detestation of it. Those who had been long apprehensive of their restless designs, were glad to see others awaken'd; but they seemed like Men roused out of a deep sleep, being amazed and confounded, fearful of every thing, and apt to mistrust all persons who were not in such a Consternation as themselves. During this heat, some of us, both in Private, and Publick, endeavor'd to bring the Dissenters to the sense of the necessity of Union among Protestants, hoping the apprehension of present danger, common to us all, would have disposed them to a better inclination to the things which belong to our Peace. But finding the Nation thus vehemently bent against Popery, those who had formerly carried it so smoothly and fairly towards the common and innocent Papists (as they then styled them) and thought them*

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equally

equally capable of Toleration with themselves, now they fly out into the utmost rage against them; and others were apt, by fly insinuations, to represent those of the Church of England (some of whom had appeared with vigor and resolution against Popery, when they were trucking underhand for Toleration with them) as Papists in Masquerade. But now they tack about, and strike in with the violent Rage of the People, and none so fierce against Popery as they. What influence it hath had upon others I know not, but I confess it did not lessen my esteem of the Integrity of those of the Church of England, that they were not so much transported by sudden heats, beyond the just bounds of Prudence, and Decency, and Humanity, towards their greatest Enemies, having learnt from St. Paul, That, the wrath of Man worketh not the righteousness of God. They expected as little favor from them as any, if they had prevailed, and I doubt not but some of them had been made the first Examples of their Cruelty. However, this was interpreted to be want of Zeal, by those who think there is no Fire in the House, unless it flame out at the Windows; and this advantage was taken by the inveterate Enemies of our Church, to represent us all as secret friends



*to the Papists ( so improbable a Lie, that the Devil himself would Blush at the Telling of it, not for the Malice, but the Folly and Ill Contrivance of it ) and those who were more moderate , were content to allow 3 or 4 among the Bishops to be Protestants, and about 4 or 5 among the Clergy of London To feed this humor (which wonderfully spread among more of the People than we could have believed to have been so weak ) most of the Malicious Libels against the Church of England were Reprinted and dispersed, and new ones added to them. Among the rest, one Translated out of French, to prove the Advances of the Church of England towards Popery ; but so unhappily managed, that those Persons are Chiefly Mention'd, who had appeared with most zeal against Popery. Yet, so much, had the Arts of some Men prevail'd over the Judgments of others , that even this Discourse was greedily swallowed by them. But I must do the Author of it that Right, to declare ; that before his Death, he was very sensible of the Injury he had done to some Worthy Divines of our Church therein ; and begged God and them Pardon for it. Wherein, as he followed the Example of some others, who were great Enemies to our Church while they lived, but repented*

*pented of it, when they came to die; so, I hope, others, upon better consideration, will see reason to follow his. But this was but an inconsiderable trifle in comparison of what follow. We were still in hopes, that Men so Wise, so Self-denying as the Non-conformist Ministers represent themselves to the World, would, in so Critical a time, have made some steps or advances towards an Union with us; at least to have let us know their Sense of the Present State of things, and their Readiness to joyn with us, as far as they could, against the Assaults of a Common Enemy. In stead of this, those we Discoursed with, seemed farther off than before; and when we least expected such a Blow, under the Name of a Plea for Peace, out comes a Book, which far better deserved the Title of a Plea for Disorder and Separation, not without frequent, sharp, and bitter Reflections on the Constitution of our Church, and the Conformity required by Law; as though it had been designed on purpose, to Represent the Clergy of our Church as a Company of Notorious, Lying and Perjured Villains, for Conforming to the Laws of the Land, and Orders established among us; for there are no fewer than 30 Tremendous Aggravations of the*

the

the Sin of Conformity set down in it. And all this done, without the least Provocation given on our side; when all our Discourses that touched them, tended only to Union, and the Desirableness of Accommodation. If this had been the single Work of one Man, his Passion and Infirmities might have been some tolerable excuse for the indiscretion of it; but he Writes in the Name of a Whole Party of Men, and delivers the Sense of all his Acquaintance; and if those Principles be owned, and allowed by them, there can hardly be expected any such thing as a National Settlement, but all Churches must be heaps of Sand, which may lie together till a puff of Wind disperses them; having no firmer Bond of Union, than the present humor and good will of the People. But of the Principles of that Book, I have Discoursed at large, as far as concerns the business of Separation in the Second and Third Parts of the following Treatise.

But, as though this had not been enough, to shew what Enemies to Peace Men may be under a Pretence of it; not long after, the same Author sets forth another Book, with this Title, The true and only Way of Concord

cord of all the Christian Churches. *As though he had been Christ's Plenipotentiary upon Earth, and were to set the Terms of Peace and War among all Christians; but I wish he had shewed himself such a Pattern of Meekness, Humility, Patience, and a Peaceable Disposition, that we might not have so much Reason to Dispute his Credentials. But this is likewise Franght with such impracticable Notions, and dividing Principles; as though his whole design had been, to prove, That there is No True Way of Concord among Christians: for if there be no other, than what he allows; all the Christian Churches this day in the World, are in a mighty mistake. When I looked into these Books, and saw the Design of them, I was mightily concerned, and infinitely surpris'd, that a Person of his Reputation for Piety, of his Age, and Experience in the World, and such a Lover of Peace, as he had always professed himself; and one who tells the World so often of his Dying, and of the Day of Judgment, should think of leaving two such Firebrands behind him, as both these Books will appear to any one who duly considers them, which have been since followed by 4 or 5 more to the same purpose, so that he seems resolv'd to leave his Life and*  
Sting

Sting together in the Wounds of this Church. And it made me extremely pity the case of this poor Church, when even those who pretend to Plead for Peace, and to bring Water to quench her Flames, do but add more Fuel to them. This gave the first occasion to those thoughts, which I afterwards delivered in my Sermon; for since by the means of such Books, the zeal of so many People was turned off from the Papists against those of our Church, I saw a plain necessity, that either we must be run down by the Impetuous Violence of an Enraged, but Unprovoked Company of Men, or we must venture our selves to try, whether we could stem that Tide, which we saw coming upon us. And it falling to my Lot to Preach in the most publick Auditory of the City, at a more than usual Appearance, being the first Sunday in the Term, I considered the Relation I stood in under our Honored Diocesan, to the Clergy of the City, and therefore thought my self more obliged to take notice of what concerned the Peace and Welfare of the Churches therein. Upon these Considerations, I thought fit to take that opportunity, to lay open the due sense I had of the Unreasonableness and Mischief of the Present Separation. Wherein I was so far from intending to reflect on Mr. B. as

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Preaching

Preaching in the Neighborhood of my Parish, that to my best remembrance, I never once thought of it, either in the making or Preaching of that Sermon. And yet throughout his Answer he would insinuate, That I had scarce any one in my eye but himself. His Books indeed had made too great an Impression on my Mind for me easily to forget them: But it was the great, the Dangerous, the Unaccountable Separation, which I knew to be in and about the City, without regard to the Greatness or Smallness of Parishes, to the Abilities or Piety of their Ministers, or to the Peace and Order of the Church we live in; which made me fix upon that Subject; although I knew it to be so sore a place, that the Parties most concerned, could hardly endure to have it touched, though with a Soft and Gentle hand. However, I considered the Duty which I owe to God, and this Church, above the esteem and good words of Peevish and Partial Men; as I had before done in my dealing with the Papists; and I resolved to give them no just Provocation by Reproachful Language, or Personal Reflections; but if Truth and Reason would Anger them, I did not hold my self obliged to study to please them.

But

*But, against this whole Undertaking, there have been two common Objections.*

*First, That it was Unseasonable.*

*Secondly, That it was too Sharp and Severe.*

*To both these I shall Answer;*

*First, As to the Unseasonableness of it. What! Was it Unseasonable to persuade Protestants to Peace and Unity? That surely is very seasonable at any time, and much more then. And I appeal to any one that Reads it, whether this were not the chief, and only Design of my Sermon. And, to say, This was Unseasonable, is just, as if a Garrison were besieg'd by an Enemy, and in great danger of being surpris'd, and although they had frequent notice of it given them, yet many of the Soldiers were resolv'd not to joyn in a common body, under Command of their Officers, but would run into Corners, a few in a Company, and do what they list, and one should undertake to persuade them to return to their due obedience, and to mind the Common Interest, and some Gracie*



*by-standers should say, It is true, this is good Counsel at another time, but at this present it is very Unseasonable. When could it be more seasonable, than when the sence of their danger is greatest upon them? At another time it might have been less necessary; but when the common danger is apparent to all, Men of Sense, or common ingenuity, could not but take such advice most kindly at such a season. But this advice was not given to themselves, but to the Magistrates and Judges, and that made it look like a design to stir them up to a persecution of them. There had been some color for this, if there had been the least word tending that way through the whole Sermon. But this objection is generally made by those who never read the Sermon, and never intend to read it; and such I have found have spoken with the greatest bitterness against it. They resolved to condemn it, and therefore would see nothing that might have alter'd their Sentence. It is enough, it was Preached before the Magistrates and Judges, and therefore it must be for persecution of Dissenters. None are so incapable of Conviction, as those who presently determine what a thing must be, without considering what it is. Is it not possible for a Man to speak of Peace before*

before Hannibal, or of Obedience to Government before Julius Cæsar? Must one speak of nothing but Drums and Trumpets before, great Generals? Which is just as reasonable as to suppose, that a Man cannot Preach about Dissenters before Judges and Magistrates, but he must design to stir them up to the severe Execution of Laws? But it is to no purpose for me to think to convince those by any Vindication, who will not be at the pains to read the Sermon it self, for their own satisfaction. But the Dissenters themselves were not there to hear it. And must we never Preach against the Papists but when they are present? It seems they soon heard enough of it, by the Noise and Clamor they made about it. Yet still this gives advantage to the Papists, for us to quarrel among our selves. Would to God this advantage had never been given them! And Woe be to them by whom these offences come. And what must we do? Must we stand still with open Arms, and naked Breasts to receive all the Wounds they are willing to give us? Must we suffer our selves to be run down with a Popular fury, raised by Reviling Books, and Pamphlets, and not open our Mouths for our own Vindication, lest the Papists should overhear us? Which is, as  
if.

*if the unruly Soldiers in an Army must be let alone in a Mutiny, for fear the Enemy should take notice, and make some advantage of it. But which will be the greater advantage to him, to see it spread and increase, or care taken in time to suppress it? If our Dissenters had not appeared more Active, and busie than formerly; if they had not both by publick Writings, and secret Insinuations, gone about to blast the Reputation of this Church, and the Members of it, so disingenuously, as they have done; there might have been some pretence for the Unseasonableness of my Sermon. But when those things were notorious, to say it was Unseasonable to Preach such a Sermon then, or now to defend it; is, in effect to tell us, they may say and do what they will against us, at all seasons; but whatever we say or do for our own Vindication is Unseasonable; Which, under favor, seems to be little less than a State of Persecution on our side; for it is, like setting us in the Pillory, for them to throw dirt at us, without allowing us any means to defend our Selves.*

*But some complain of the too great sharpness and severity of it. But, Wherein doth it lie? Not, in raking into old Sores, or looking back to the proceedings of former times?*

*Not*

Not, in exposing the particular faults of some Men, and laying them to the charge of the whole Party? Not, in sharp and provoking reflections on Mens Persons? All these I purposely, and with care declined. My design being not to exasperate any; but to persuade and argue them into a better disposition to Union, by laying open the common danger we are in, and the great Mischief of the present Separation. But I am told by one, There are severe reflections upon the sincerity and honesty of the Designs of the Non-conformists; by another, that indeed I do not bespeak for them, Gibbets, Whipping-posts, and Dungeons; nor (directly) any thing grievous to their flesh; but I do not pass any gentle doom upon them, in respect of their Everlasting State. God forbid, that I should Judge any one among them, as to their present sincerity, or final condition; to their own Master they must stand or fall; but, my business was to consider, the nature and tendency of their Actions. My Judgment being, that a causeless breaking the Peace of the Church we live in, is really as great and as dangerous a Sin, as Murder; and in some respects aggravated beyond it; and herein, having the concurrence of the Divines of greatest reputation, both

Dr. O. Vindication, p. 4.

Letter out of the Country, p. 7.

*both Ancient and Modern: Would they have had me represented that as no sin, which I think to be so great a one; or those as not guilty, whom in my Conscience I thought to be guilty of it? Would they have had me suffered this Sin to have lain upon them without reproving it; or, Would they have had me found out all the soft and palliating considerations to have lessen'd their sense of it? No, I had seen too much of this already; and a mighty prejudice done thereby to Men, otherwise scrupulous and conscientious, that seem to have lost all Sense of this Sin; as if there neither were, nor could be any such thing; unless perhaps they should happen to quarrel among themselves in a particular Congregation. Which is so mean, so jejune, so narrow a Notion of Schism, so much short of that Care of the Churches Peace which Christ hath made so great a Duty of his Followers; that I cannot but wonder that Men of understanding should be satisfy'd with it, unless they thought there was no other way to excuse their own actings. And that I confess, is a shrew'd temptation. But, so far as I can judge, as far as the Obligation to preserve the Churches Peace extends, so far doth the Sin of Schism reach; and the Obligation to preserve the Peace of the*

the Church extends to all lawful Constitutions in order to it ; or else it would fall short of the Obligation to Civil Peace, which is as far as is possible, and as much as lies in us. Therefore to break the Peace of the Church we live in, for the sake of any lawful Orders and Constitutions made to preserve it, is directly the Sin of Schism, or an unlawful breach of the Peace of the Church. And this is not to be determined by Mens fancies, and present apprehensions ; which they call the Dictates of Conscience ; but upon plain and evident grounds, manifesting the repugnancy of the things required to the Laws and Institutions of Christ, and that they are of that importance that he allows Men rather to divide from such a Communion, than joyn in the practice of such things. We were in a lamentable case, as to the Defence of the Reformation, if we had nothing more to plead against the Impositions of the Church of Rome, than they have against ours : and I think it impossible to defend the lawfulness of our Separation from them, if we had no better grounds to proceed upon, than they have against our Church. For the proof of this, I refer the Reader to the BOOK it self. This then being my opinion concerning their Practices, Was this a fault in me, to

*show some reason for it? And How could I do that without proving those Practices to be sinful? and if they were sinful, How could they who knowingly and deliberately continue in the Practice of them be innocent? What influence the prejudices of Education, the Authority of Teachers, the almost Invincible Ignorance of some weaker People, and the Uncurable Biass of some Mens Minds may have to lessen their Guilt, I meddle not with; but the Nature of the Actions, and the Tendency of them, which I then declared to be Sinful; and I am so far from being alter'd in my Judgment by any of the Answers I have seen (and I have read all that have been published) that I am much more confirmed in it. But Dr. O. saith, He had seen a Collection made of severe reflections by the hand of a Person of Honor, with his Judgment upon them. I wish the Doctor had favour'd me with a sight of them; but at present it is somewhat hard for me to make the Objections and Answers too. And it was not so fairly done to mention them, unless he had produced them. Therefore, to the Unknown Objections, I hope no Answer is expected.*

*But there is one expression wherein I am charged with a Scurrilous Sarcaſm, or a very Unchristian*



Unchristian Judging Mens hearts, or a Ridiculous piece of Nonsense, *viz.* *When I say,* That the most godly People among them can the least endure to be told of their Faults: *Now, saith Mr. A.* How can they be most Godly, who cannot bear reproof of their Faults, which is a main part of Godliness. *I am really sorry, some of my Answerers have so much made good the Truth of that Saying in its plainest Sense. But there needs no more to clear my Intention in it, but to consider, of whom it is spoken; viz. of those, who will not bear being told of the Sin of Separation by their own Teachers. For my Words are, "Is it that they Fear the Reproaches of the People? which some few of the most Eminent Persons among them, have found they must undergo, if they touch upon this Subject (for I know not how it comes to pass, that the most Godly People among them can the least endure to be told of their Faults.) In all which words I had a particular respect to the Case of Mr. Baxter who, after he had, with great honesty, published his Cure of Divisions, and therein sharply rebuked the Separating, Dividing Humor of the People, who pretended most to Religious Strictness, he met with bitter Reproaches from them for the sake*

*Mischief of  
Impos. end of  
the Preface.*

*Preface, p. 11,*  
13.

*Page 15.*

*of this Freedom, that he was forced to Publish a Defence of his Cure in Vindication of himself from them; wherein he saith, He was judged by them to be too Censorious of them, and too sharp in telling them of that which he did not doubt to be their Sin: And again, If I be mistaken, Should you be so impatient, as not to bear with one, that in such an Opinion differeth from you? And why should not you bear with my Dissent, as well as I do with yours? Again, Why should not you bear with lesser contradiction, when others must bear with far greater from you? Will you proclaim your selves to be the more impatient? You will then make Men think, you are the most guilty.--- And a little after, And yet you that should be most patient, take it for a heinous crime and injury, to be told, that you wrong them, and that you judge too hardly of them; and that their Communion is not unlawful. And when we joyn to this, what he saith elsewhere, that they are the most Self-conceited Professors who will not be ruled by their Ministers, but are most given to Division and Separation: in a passage before mention'd; there needs no more to vindicate the truth of this saying, than to shew, that*

*that the most Self-conceited do often pass for the most Godly among them; which is a figure so common, so easie to be understood, that it needs no more Apology, than our Saviours calling the Pharisees Righteous Men, and saying, they were so whole, as to need no Physician. And I cannot think such figures which were used by our Saviour, unfit for a Pulpit.*

*But notwithstanding all the care I took to prevent giving any just occasion of Offence, my Sermon had not been long abroad, but I heard of Great Clamors against it. At first it went down quietly enough, and many of the People began to Read and Consider it, being pleased to find so weighty and so necessary a Point debated, with so much Calmness, and freedom from Passion. Which being discerned by the Leaders, and Managers of the Parties, it was soon resolved, that the Sermon must be cried down, and the People Disswaded, by all means, from Reading it. If any of them were Talked with about it, they shrunk up their Shoulders, and looked Sternly, and shook their Heads, and hardly forbore some Bitter Words both of the Author and the Sermon. Upon this followed a great Cry and Noise, both in City and Country, against it; and some honest persons really pit-*  
tied

*tied me, thinking I had done some very ill thing ; so many People were of a sudden so set against me, and spoke so bitterly of my Sermon. I Asked, What the matter was ? What False Doctrine I had Preached ? Did they suspect I was turn'd Papist, at such a Time, when all the Nation was set against Popery ? who had Written so much against it, when others, who are now so fierce, were afraid to appear ? It was something, they said, had Angred them sorely, but they could not tell What : which made me Read my Sermon over again, to see what Offensive Passages there might be in it ; after all, I could see no just cause for any Offence, unless it were, that I perswaded the Dissenters to Submit to the Church of England, and not the Church of England to Submit to them. And this, I believe, lay at the bottom of many Mens Stomachs. They would have had me Humor'd the Growing Faction, which, under a Pretence of Zeal against Popery, Designed to Overthrow the Church of England ; or, at least have Preached for Alterations and Abatements, and taking away Ceremonies and Subscriptions, and leaving them full Liberty to do what they pleased ; and then I might have gained their good opinion, and been thought*  
to

to have Preached a very Seasonable Sermon. But supposing my own private opinion were never so much for some Abatements to be made, that might tend to strengthen and unite Protestants, and were consistent with our National Settlement; Had it been seasonable to have spoken of the Alteration of Laws before Magistrates and Judges, who are tied up to the Laws in being? Is it fit for private persons, when Laws are in force, to take upon them to Judge what Laws are fit to continue, and what not? I think the Alteration of Established Laws, which concern the Preservation of our Church and Religion, one of the Weightiest things that can be taken into Consideration. And although the Arguments are very plausible one way, yet the Objections are very strong another. The Union of Protestants, the Ease of Scrupulous Consciences, the providing for so many poor Families of Ejected Ministers, are great Motives on our side; But,

1. The Impossibility of satisfying all Dissenters.

2. The Uncertainty of gaining any considerable number by Relaxations.

3. The

3. *The Difficulty of keeping Factions out of the Church, considering the Ungovernableness of some Mens Tempers and Principles.*

4. *The danger of breaking all in pieces by Toleration;*

5. *The Exposing our selves to the Papists, and others, by Receding too far from the first Principles and Frame of our Reformation.*

And 6. *The Difficulty of keeping our Priests, pretending to be allowed Dissenters, are very weighty Considerations on the other side.*

*So that, whatever Men talk of the easiness of taking away the present Impositions, it is a sign they look no farther than their own ease; and do not consider the Strength and Union of a National Settlement, and the necessity thereof to keep out Popery; and, How much easier it is to break things in pieces, than to set them in order again; for, new Objections will still be raised against any Settlement, and so the result may be nothing but Disorder and Confusion,*

Confusion. Of what moment these things may be thought to other persons, I know not; but they were great enough to me, to make me think it very unseasonable to meddle with Establish'd Law's; but on the other hand, I could not but think it seasonable to endeavor to remove such Scruples and Prejudices, as hindered the People most from Communion with our Churches; for, as I said in the Epistle before the Sermon, "If the People be brought to Understand and Practice their Duty, as to Communion with our Churches, other difficulties, which obstruct our Union, will more easily be removed. This passage, Mr A. tells me, was the Sport and Entertainment of the Coffee-Houses. I confess, I am a great Stranger to the Wisdom of those places; but I see Mr. A. is able to give me an Account of the Sage Discourses upon Points of Divinity there. But if those pleasant Gentlemen would have understood the difference between Lay-Communion, and Ministerial Conformity, they might have apprehended the meaning of that passage. For, I am of Opinion, if the People once thought themselves bound to do, what they may lawfully do, towards Communion with us; many of the Ministers who seem now most forward to defend the Separation, would think of putting

Mischief of  
Imposition Pre-  
face towards  
the end.



ting a fairer Construction upon many things than now they do. And therefore I thought it fittest to handle the Case of the People, who are either over-violent in these matters, without ever considering them, or have met with ill-instructors, who have not faithfully let them know what the terms of Communion, as to themselves, were. For the Scruple of the Surplice seems to be worn out; Kneeling at the Sacrament is generally allowed by the more Judicious Non-conformists; and the only Scruple, as to them, about the Sign of the Cross, is not, whether it be lawful for the Minister to use it, but whether it be lawful for them to offer their Children to be Baptized where it is used; and, as Mr. Baxter resolves the case; Baptism is Gods Ordinance, and his privilege, and the Sin (if it be one) is the Ministers, and not his. Another Man's sinful Mode will not justify the neglect of our Duty; else we might not joyn in any Prayer or Sacrament in which the Minister Modally sinneth: that is with none. As to the Use of the Liturgy, Mr. Baxter saith, He that Separateth from all Churches among us, on the account of the Unlawfulness of our Liturgy, doth Separate from them on a Reason Common to All, or

*Christian Di-  
rect.  
Cases Eccles.  
p. 49.*

*Defence of  
Cure of Di-  
vul. Introd. p.  
55.*

or almost All Christian Churches upon Earth; the thoughts of which he is not able to bear. And although the New Impositions, *he saith*, makes their Ministerial Conformity harder than formerly; yet the Peoples Conformity is the same (if not easier, by some Amendments of the Liturgy) as when Separation was fully confuted by the Old Non-conformists. And the most Learned and Worthy of them, *he saith*, Wrote more against Separation, than the Conformists: and the present Non-conformists have not more Wisdom, Learning, or Holiness than they. But, *he saith*, they did not only urge the People against Separation, but to come to the very beginning of the Publick Worship, preferring it before their private Duties. *What ground was there now, to make such a Hideous Out-Cry about a Sermon, which perswaded Men to no more, than the Old Pious, and Peaceable Non-conformists would have done; who talked more sharply against the Sin, and Mischief of Separation, than I have done; as may be seen in the First Part of the following Treatise?*

*ib. & p. 22.*

But as if they had been the Papists Instruments, to execute the fury of their Wrath and Displeasure against me, they Summon in the Power of their Party, and resolve, with their full might, to fall upon me. And, as if it had not been enough to deal with me by open Force, which is more Manly, and Generous; they made use of mean and base Arts, by Scurrilous Rimes, by Virulent and Malicious Libels sent to me without Names; by Idle Stories, and False Suggestions, to rob me at once, of my Reputation, and the Tranquillity of my Mind. But I thank God, I despised such pittiful Artifices, and such Unmanly and Barbarous Usage; which made no other Impression on my mind, but to make me understand, that other Men could use me, as Bad, or Worse, than the Papists. But this brought to my Mind a Passage of Arch-Bishop Whitgift, concerning their Predecessors usage of Bishop Jewel; after he had so stoutly defended this Church against the Papists. But, saith he, it is their manner, except you please their humor in all things, though you otherwise deserve never so well, all is nothing with them, but they will Deprave you, Rail on you, Backbite you, Invent Lies of you, and spread False Rumors,

Arch-Bishop  
Whitgift's  
Defence, &c.  
p. 423.

mors, as though you were the Vilest Persons upon Earth. I could hardly have believed so ill a Character of Men pretending to any kind of Religion, had I not found so just a parallel; abating only the due allowances that must be made as to my Case, with respect to the far greater deserts of that incomparable Bishop. But notwithstanding all their hard Censures of me, I do assure them, I am as firm a Protestant as ever I was, and should be still as ready to Promote the Interest of the Protestant Religion, yea, and to do any Real Kindness to the Dissenters themselves, that may be consistent with the National Settlement of our Church, and the Honor of our Reformation.

After a while, they thought fit to draw their Strength into open Field, and the First who appeared against me, was Dr. Owen, who treated me with that Civility, and Decent Language, that I cannot but Return him Thanks for it; however, I was far from being satisfied with his Reasoning, as will appear in the Book it self. The next was Mr. Baxter, who appeared with so much Anger, and unbecoming Passion; that I truly pittied him; and was so far from being transported by it, that it was enough to cure an inclination to an indecent passion, to  
see

see, how ill it became a Man of his Age, Profession, and Reputation. At first he sent me some Captious Questions for a Trial of Skill; I Returned him Answer, They were not to the business; but if he intended to Answer my Sermon (as I perceived by his Letter he was put upon it, and I knew how hardly he could abstain from Writing however) I desired him not to make too hasty a Reply. But he, who seldom takes the Advice of his Friends, was, I suppose, the more provoked by this Good Counsel; and seems to have Written his whole Book in one continued fit of Anger; and by some Rules of Civility peculiar to himself, he published my Private Letter, without so much as letting me know that he intended it. Whatever Injurious and Spiteful Reflections he hath made upon me through his Book, I can more easily forgive him, than he can forgive himself, when he looks them over again with a better mind. And therefore I pass over the Scurrility of his Preface, wherein, after he hath in 20 Particulars described; the most Unskilful, Proud, Partial, Obstinate, Cruel, impertinent Adversaries he could think of places of Scripture, or Similitudes for, he then concludes; But although all this be not the case of the  
Reverend

Reverend Doctor. *What a malicious way of Reproaching is this? To name so many very ill things, and to leave it to the Reader to apply as much as he pleases; and when he is charged with any one to say, he meant not that, for he added, although all this be not the case of R. Dr. If this be the Justice, the Charity, and Ingenuity of Mr. B. and his Brethren, who put him upon Writing, they must give me leave to think, there are some Non-conformist Ministers, that are not the Wisest, the Meekest, nor the most Self-denying Men upon Earth. He seems much concerned about my being likely to have the last Word: which I am very willing to let him have, hoping he may come to himself before he Dies; and may live to Repent of the Injuries he hath done to his Brethren and the Mischiefs he hath done to the Church of God, by so industriously exposing the Governors of it, and laying the Foundation for Endless Separation, as will appear in the following Discourse.*

*The Third who entred the Lists, was one, who seemed to Write more like a Well-disposed Gentleman, than like a Divine; he wishes very well to the Cause he undertakes; he discourses Gravely and Piously, without Butterness and*

*and Rancor, or any sharp Reflections, and sometimes with a great mixture of Kindness towards me; for which, and his Prayers for me, I do heartily Thank him. What I find Material to the business in his Book, I have consider'd in its due place.*

*The Fourth comes forth with a more than ordinary briskness; and seems to set up rather for a sort of Wit, than a Grave Divine. His Book resembled the Bird of Athens, for it seems to be made up of Face and Feathers: For, setting aside his Bo'd Sayings, his Impertinent Triflings, his hunting up and down for any occasion of venting his little Stories and Similitudes, there is very little of Substance left in him; but what he hath borrowed from Dr. O. or Mr. B. Methinks, such a light, vain, scurrilous Way of Writing, doth not become such a Tenderness of Conscience as our Dissenting Brethren pretend to. There is a sort of pleasantness of Wit which serves to entertain the Reader in the rough and deep Way of Controversies; but certainly there is a difference between the Raillery and Good Humor of Gentlemen, and the Jest of Porters and Watermen. But this Author seems to be Ambitious of the honor of a Second Martin, whose way he imitates, and whose Wit he equals. Yet this is not his greatest*



greatest Fault; for he deals with me as a Man that was by any means to be run down, without regard to common Ingenuity. For, suppose I had mistaken the Sense of my Text, which I am certain I did not; yet I am not the only Person in the World that Talks Impertinently. Suppose there had been a Fault in my Reasoning, methinks the sense of Humane Frailty should make Men not grow Insolent upon such a Discovery: and yet I do not know one thing which he hath made it in; as will appear hereafter. But, Will nothing serve but to Represent me to the World as a kind of Atheistical Hypocrite, i. e. as a secret underminer of the proof of a Deity, under the pretence of proving it? Yet, this he doth more than once: which was so remote from his Business, that nothing but a Wretched, Malicious Design of Exposing me, could make him draw it in: He gives a gentle Touch at it in his Preface, to prepare the Readers Appetite; but p. 70. he charges me with proceeding upon such Principles, as plainly render it impossible by any certain Argument to prove the existence of a Deity. Mr. B. had unhappily said, and without the least ground, that my Principles overthrow all Religion; and Mr. A. vouches it, and undertakes to prove it for him. Mr. B. begins his Plea

for Peace with a saying of St. Augustin, (he meant St. Hierom) that no Man ought to be patient under the accusation of Heresy: What should a Man then be under the accusation of being guilty of overthrowing all Religion, and rendring it impossible, by any certain Argument, to prove that there is a God? According to all Rules of Justice, a Charge of so high a nature ought not to be brought against any Man, without such evidence, as appears clear and convincing to him that brings it. But I very much mistrust in this case, that Mr. A. in his Conscience knew, his Proofs to be weak and insufficient; What then can we think of him that charges another with so high a Crime, when he knows that he cannot prove it? His first Proof, he takes from my Popish Adversaries, about the inconsistency of proving a Deity, by such Infallible Arguments, as must suppose the existence of what we prove; as all infallibility from Divine Assistance must do. But did I ever say, there was no Certainty without Infallible Assistance? And yet this whole matter about Certainty, as to the Proof of a God, and the Christian Religion, I had so lately cleared in my last Answer to the Papists, which he refers to in this very place, that he could not but be convinced

*convinced of the Impertinency of it. His Main Argument he pretends to bring from a Principle of my own; for his words are, He lays down this for a Principle, that the Foundation of all Certainty lies in the necessary Existence of a being Absolutely Perfect; How then, saith he, shall we come to prove his Existence by such demonstration, Cui non potest subesse falsum? And then he adds, That I have excluded all Demonstration from the Works of God, because we must first know, that there is an invisible God, before we can certainly know, that there is a visible World. But if I make it evident, that I lay down no such Principles of my own; and that I do particularly insist upon the certainty of proving a God from his Works, What doth this Man deserve for his Calumnies?*

*First, That which he saith I lay down for a Principle, I only propose as an inference from the Hypothesis of other Men. For my words are, And if that Principle be supposed, as the foundation of all Physical Certainty, as to the Being of things, that there is a God: — I say, if that*

Orig. Sacr. l. 2.  
ch. 8. p. 220.

Principle be supposed. *From hence appears a double Falsification.*

1. *That I make it the Principle of all certainty, whereas I expressly set down in their Hypothesis Physical Certainty as to the being of things; but, Is there no certainty but what is Physical? What thinks he of Mathematical, or Metaphysical Certainty? so that there might be a Mathematical or Metaphysical Certainty of the Being of God, though this Principle were allowed. How then doth this prove, that I render it impossible, by any Certain Argument, to prove the Existence of a Deity?*

2. *That I make it a Principle of my own, whereas I only suppose it as following from a Principle of others. To clear this, it will be necessary to lay down the scope of that Discourse, which was to prove, that there is a certainty of Faith, as well as of Sense; and to that end I shewed from the nature of the certainty of sense, that it doth fall short of Mathematical Demonstrations; which having done from other Arguments, I then consider their Hypothesis, who derive all Physical Certainty from the knowledge of God, who*  
will

will not suffer Mens Minds to be deceived in clear perceptions; then from this Principle being supposed, I infer several things for the advantage of the certainty of Faith. 1. That the Foundation of all Certainty, i. e. such as was before spoken of, lies in the necessary Existence of a being absolutely perfect. Which I deduce as a just inference from the former Hypothesis; and therefore on this Supposition, something above our Comprehension, viz. Absolute perfection, must be made the foundation of our certain knowledge of things, and so the difficulty of our conception of matters of Faith, ought to be no hindrance to the certainty of Faith. 2. That we have as great, or greater reason to believe, that God will not suffer us to be deceived in matters of Faith, as in the objects of our Senses; because as I there Argue, there is no such great danger of being deceived, or in being deceived in the objects of Sense, as in the matters of Faith. Let any Man now Judge, whether this be the discourse of one that rendred it impossible, by any certain Argument, to prove the Existence of a Deity? or that I laid down that as a Principle of my own, from which being supposed, I deduce such inferences as prove the certainty

*certainty of Faith hath no greater difficulties, than the certainty of Sense.*

*Secondly, I am so far from excluding the certainty of the Argument from the Works of God to prove his Being, that I particularly and largely insist upon it from p. 401. to p. 411. but he pretends that I bring no Argument but from the Idea of God in our minds, which is so false, that*

*(1.) I make use of that Argument only to shew, that the notion of a God hath no inconsistency in it, nothing repugnant to the faculties of our Minds: as appears by that very place he quotes :*

*Orig. Sacr. p. 367. 378.*

*(2.) The main Arguments I insist upon, are, That the things in the World are the manifest effects of Divine Wisdom, Goodness and Power: and that there be such things in the World which are unacceptable without a Deity.*

*•Let any Man now Judge, with what Conscience or ingenuity, this Man hath managed such an Accusation against me, as that I go upon such Principles, as plainly render it impossible, by any certain Argument, to prove the Existence of a Deity.*

*But it may be he will pretend, that he did not*

not design to prove me Atheistical, but only to shew, that I acted very unreasonably, in requiring a greater certainty in them, as to the Principles of Separation, than I do allow in far greater things. *As to his design I leave the Reader to Judge by his way of proceeding in it. As to the colour he hath to bring it in, on the account of the Grounds of Separation, it is only this; The Sub-Committee of the Assembly arguing against the Dissenting Brethren, saith he, I say, That such tenderness of Conscience, as ariseth out of an Opinion (cui potest subesse falsum) which may be false, is not a sufficient ground, &c. to justify Separation. But here is a dangerous &c. in the middle of a Sentence, which made me look again into the Papers, and there I find such words left out, as fully explain and determine the sense; for the whole Sentence runs thus.* We much doubt, whether such tenderness of Conscience, as ariseth out of an Opinion, *Cui potest subesse falsum*, when the Conscience is so tender, as that it may be withal an erring Conscience, can be a sufficient ground to justify such a material Separation as our Brethren plead for. *Where we see, the force is not laid upon the bare possibility of Deception (for then no Separation*

*Papers for Accommodation,*  
p. 51.



ration could be allowed in any case, since all Men are fallible ) but upon the supposition of an actual deception, which an Erroneous Conscience supposes. For it is such a deception as doth suppose Tenderness of Conscience, which doth not arise from a possibility of being deceived, but from an Error of Conscience. The Plea is, Tenderness of Conscience ; the Question is , Whether this Plea be sufficient to justify Separation ? We much doubt it, say they, Why so ? the other Reply ; Our Reason is, Because this Tenderness may arise from an Erroneous Conscience. But why should you suspect an Erroneous Conscience in the Case ? Because Persons are liable to be deceived in the Dictates of Conscience : especially when they go meekly upon their own apprehensions, without producing Arguments ex Naturâ rei. For all the debate between them about Tenderness of Conscience proceeded upon this. So that their meaning is not here to be taken as to the bare possibility of deception, but of such an Opinion ; as carried a great probability along with it, that they were actually deceived. And what coherence is there now between this, and the Proof that I bring for the Existence of a Deity ? so that, it is apparent, that this was  
an

*an occasion sought after, to lay as much load upon me as he could. And by this tast let the Reader Judge, what Ingenuity I am to expect from this Man.*

*The Last who appeared against my Sermon is called, the Author of the Christian Temper, I was glad to find an Adversary pretending to that; having found so little of it in the Answers of Mr.B. and Mr.A. His business is, To commit the Rector of Sutton with the Dean of St. Paul's: which was enough to make the Common People imagine, this was some busy Justice of Peace who had taken them both at a Conventicle. The whole Design of that Book doth not seem very agreeable to the Christian Temper which the Author pretends to. For it is to pick up all the Passages he could meet with ( in a Book written twenty years since ) with great tenderness towards the Dissenters, before the Law's were Establish'd. As though, as Mr Cotton once answered in a like case, there were no weighty Argument to be found, but what might be gather'd from the weakness, or unwariness of my Expressions. And, Have you not very well requited the Author of that Book for the tenderness and pitty he had for you, and the concernment he then expressed, to have brought you in, upon easier terms than*

*Answer to  
R. Williams,  
p. 129.*

were since required? And, Hath he now deserved this at your hands, to have them all thrown in his face, and to be thus upbraided with his former kindness? Is this your Ingenuity, your Gratitude, your Christian Temper? Are you afraid of having too many Friends, that you thus use those, whom you once took to be such?

Methinks herein you appear very Self-denying, but I cannot take you to be any of the Wisest Men upon Earth. When you think it reasonable, that upon longer time, and farther consideration, those Divines of the Assembly, who then opposed Separation, should change their Opinions; Will you not allow one single Person, who happened to Write about these matters when he was very young; in twenty years time of the most busie and thoughtful part of his life, to see reason to alter his Judgment? But after all this, wherein is it that he hath thus contradicted himself? Is it in the Point of Separation, which is the present business? No, so far from it, that in that very Book, he speaks as fully concerning the Unlawfulness of Separation, as in this Sermon. Which will appear by these particulars in it.

*Irenic. p. 123.* (1.) That it is unlawful to set up new Churches, because they cannot conform to  
such.

such practises which they suspect to be unlawful.

(2.) Those are New Churches when Men erect distinct Societies for Worship, under distinct and peculiar Officers, governing by Laws, and Church Rules, different from that form they separate from.

(3.) As to things in the Judgment of the Page 124.  
Primitive and Reformed Churches left undetermined by the Law of God, and in matters of meer order and decency, and wholly as to the Form of Government, every one, notwithstanding what his private judgment may be of them, is bound for the Peace of the Church of God, to submit to the determination of the lawful Governors of the Church.

*Now but these Three Conclusions, and defend the present Separation if you can. Why then do you make such a stir about other passages in that Book, and take so little notice of these, which are most pertinent and material? Was it not possible for you to espy them, when you ransacked every Corner of that Book, to find out some thing which might seem to make to your purpose? And yet the very first passage you quote Page 5. is within two Leaves of these; and Two passages more you soon after quote, are within a Page of Page 6. 7. them; and another in the very same Page; Page 8.*

*and so many up and down so very near them, that it is impossible you should not see and consider them? Yes he hath at last found something very near them; for he quotes the very Pages where they are. And, he saith, he will do me no wrong, for I do distinguish, he confesses, between Non-communication in unlawful or suspected Rites or Practises in a Church, and entering into distinct Societies for Worship. This is doing me some right however, although he doth not fully set down my meaning. But he urges another passage in the same place, viz. That if others cast them wholly out of Communion, their Separation is necessary— That is no more, than hath been always said by our Divines in respect to the Church of Rome. But, Will not this equally hold against our Church, if it Excommunicates those who cannot conform? I Answer, (1.) Our Church doth not cast any wholly out of Communion for meer Scrupulous Non-conformity in some particular Rites. For, it allows them to Communicate in other parts of Worship; as appeared by all the Non-conformists of former times, who constantly joyned in Prayers and other Acts of Worship, although they scrupled some particular Ceremonies. (2.) The case is vastly different, as to the necessity of our Separation,*

paration, upon being wholly cast out of Communion by the Church of Rome ; and the necessity of others Separating from us, supposing a general Excommunication ipso facto against those who publicly defame the Orders of this Church For that is all which can be inferred from the Canons. For, in the former case, it is not a lesser Excommunication denounced, as it is only in our case against Publick and scandalous Offenders (which is no more than is allowed in all Churches; and is generally supposed to lay no obligation, till it be duly executed, though it be *latæ sententiæ* & ipso facto ) but in the Church of Rome we are cast out with an Anathema, so as to pronounce us incapable of Salvation, if we do not return to, and continue in their Communion; and this was it which that Author meant, by being wholly cast out of Communion, i. e. with the greatest and highest Church Censure.

(3.) That Author could not possibly mean, that there was an equal reason in these cases, when he expressly determines, that in the case of our Church, Men are bound in Conscience to submit to the Orders of it; being only about matters of Decency and Order, and such things which in the Judgment of the Primitive and Reformed Churches are left undetermined by the

the

*the Law of God. Although therefore he might allow a scrupulous forbearance of some Acts of Communion, as to some suspected Rites, yet upon the Principles there asserted, he could never allow Mens proceedings to a Positive Separation from the Communion of our Church. And so much shall serve to clear the Agreement between the Rector of Sutton and the Dean of St. Pauls. But if any thing in the following Treatise, be found different from the sense of that Book, I do intreat them to allow me that which I heartily wish to them, viz. that in Twenty years time we may arrive to such maturity of thoughts, as to see reason to change our opinion of some things; and I wish I had not Cause to add, of some Persons too.*

*There is one thing more which this Author takes notice of, and the rest do not (for else he offers little or nothing but what is in the others) which is, that when I say our differences are condemned by the wiser Protestants abroad, he saith, if it be so, they may thank their Friends at home, that have misrepresented them to the World. Therefore, to give satisfaction, as to the judgment of some of the most eminent and learned Protestant Divines abroad now-living, I have subjoyned to the following Treatise, some late Letters of theirs,*



to a Person of great Honor and Dignity, in our Church, to shew the Unlawfulness of Separation from the Communion of the Church of England: Which were not written by such, who had only a partial representation from others at a distance, but two of them by those who have been among us, and have been curious observers both of the Separate Meetings and of the Customs of our Churches; and the Third by the Famous and Excellent Monsieur Claude. And if a Council could be called of all the Protestant Churches in Christendom, we should not doubt of their Determination of the Unlawfulness of the Present Separation.

But before I conclude this Preface, there is a great Objection yet to be removed, which concerns the Time of Publishing this Treatise; which some do seem to think, to be very unreasonable; when there is so much talk of Union among Protestants, and there appears a more General Inclination to it than formerly. And what, say they, can the laying open the Weakness of Dissenters tend to, but to Provoke and Exasperate them, and consequently to obstruct the Union so much desired? In so doing, I shall appear to resent more the Injuries done to my Self, than

than the Mischief which may come to the Protestant Religion, if this opportunity be not embraced for making an Union among Protestants. *This is the force of the Objection. To which I Answer.*

God forbid that I should either design, or do any thing which tended to obstruct so Blessed a Work, as a Firm and Lasting Union among Protestants would be. But my Business is, to shew the Unreasonableness of those Principles and Practises, which hinder Men from such an Union, and lay a Foundation for Perpetual and Endless Separations. For upon the Principles laid down by some of our Dissenting Brethren; let the Constitution be made never so easie to themselves, yet others may make use of their Grounds, and carry on the Differences as high as ever. Which will render all Attempts of Union vain; and leave the same Weapons ready to be taken up by others. If the Union so much talked of, be such as tends to the lessening, and not to the increasing of our Differences; if it be for strengthening and supporting the Protestant Religion, and not rather for weakening and betraying it, by laying it more open to the Assaults of our Enemies; no Man shall be more ready to promote it than I; no Man will rejoyce more in the Accomplishment of it:  
But

But universal liberty is quite another thing from Union; as much as loosing is from binding up; and it is strange if that which the Papists, not long since, thought the best means to bring in Popery, should now be looked on as the most effectual way to keep it out. But suppose the Indulgence be at present strictly limited to Dissenting Protestants; are we sure it shall always so continue? Will not the same Reasons, as to scruple of Conscience, suffering for Religion, &c. extend farther when occasion serves, and the Popish Religion get footing on the Dissenters grounds? Where hath the Church of Rome more Labourers, and a greater harvest, than under the greatest Liberty of Conscience? Let the State of the Northern Kingdoms, as to this matter, be Compared with the Number of Papists in the United Provinces. And it will be found impossible to Root out Popery, where Toleration is allowed. (1) Because of the various ways of creeping in under several disguises, which the Priests and Jesuits have; and can never be prevented, where there is a general Indulgence for Dissenters, and an unaccountable Church Power is allowed to separate Congregations. (2) Because it will be thought great hardship, when Mens heats are over, for them only to be deprived of the Liberty

of their Consciences, when the wildest Fanaticks are allowed it. ( 3 ) Because the diversity of Sects which will be kept up by this means, will be always thought a plausible argument to draw Men to the Popish pretences of Unity. ( 4 ) Because the allowed Sects will in probability grow more insolent upon a Legal Indulgence, and bid defiance to the settled Constitution; as we have seen already by the yet visible effects of the former Indulgence. If Laws would alter the temper of Mens minds, and make proud, selfwilled, froward and passionate Men, become meek, and humble, gentle and peaceable, then it were great pity, some Men had not had the Law on their side long ago. But is this to be looked for? are we to expect the Laws of Men should work more upon them than the Grace of God? If such then continue peevish and quarrelsome, full of wrath and bitterness against all that are not of their minds; and they meet with Men as froward and contentious as themselves; will this look like the Union of Protestants? And By-standers will be apt to say, if this be all that you mean by Union of Protestants, viz. a Liberty to Pray and Preach, and to Write and Dispute one against another, there seems to be much more of sense and reason in the Papal pretence to Unity and Infallibility.

But

## The P R E F A C E.

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But what then ? Is there nothing to be done for Dissenting Protestants, who agree with us in all Doctrinal Articles of our Church ; and only scruple the use of a few Ceremonies, and some late Impositions ? Shall these differences still be continued ; when they may be so easily removed ? And so many useful Men be encouraged and taken into the Constitution ? Do we value a few indifferent Ceremonies, and some late Declarations, and doubtful expressions, beyond the satisfaction of Mens Consciences, and the Peace and Stability of this Church ?

*As to this material Question, I shall crave leave to deliver my opinion freely and impartially ; and that,*

*I. With respect to the Case of the People ; the Terms of whose Union with us, is acknowledged by our Brethren to be so much easier than their own. But these are of two sorts :*

1. Some allow the use of the Liturgy, but say they cannot joyn in Communion with us, because the participation of the Sacraments hath such Rites and Ceremonies annexed to it, which they think unlawful ; and therefore till these be removed or left indifferent, they dare not joyn with us in

Baptism or the Lords Supper; because in the one the Cross is used, and in the other Kneeling is required. *As to these I answer;*

(1) Upon the most diligent search, I could make into these things, I find no good ground for any scruple of Conscience, as to the use of these Ceremonies; and as little as any as to the Sign of the Cross, as it is used in our Church; notwithstanding all the noise that hath been made about its being a New Sacrament, and I know not what, but of this at large in the following Treatise.

(2) I see no ground for the Peoples separation from other Acts of Communion, on the account of some Rites they suspect to be unlawful. And especially when the use of such Rites is none of their own Act, as the Cross in Baptism is not; and when such an Explication is annexed concerning the intention of Kneeling of the Lords Supper, as is in the Rubrick after the Communion.

(3) Notwithstanding, because the use of Sacraments in a Christian Church ought to be the most free from all exceptions, and they ought to be so Administred, as rather to invite than discourage scrupulous Persons from joyning in them; I do think it would be a part of Christian Wisdom and Condescension in the Governours of our Church, to remove those Bars from a freedom

*in jayning in full Communion with us, which may be done, either by wholly taking away the Sign of the Croſs; or if that may give offence to others, by confining the uſe of it to the publick adminiſtration of Baptiſm; or by leaving it indifferent, as the Parents deſire it. As to Kneeling at the Lords Supper, ſince ſome Poſture is neceſſary, and many devout People ſcruple any other, and the Primitive Church did in antient times, receive it in the Poſture of Adoration; there is no Reaſon to take this away, even in Parochial Churches; provided, that thoſe who ſcruple Kneeling do receive it, with the leaſt offence to others, and rather ſtanding than ſitting, becauſe the former is moſt agreeable to the praſtiſe of Antiquity; and of our Neighbour Reformed Churches. As to the Surplice in Parochial Churches, it is not of that conſequence, as to bear a Diſpute one way or other. And as to Cathedral Churches, there is no neceſſity of alteration. But there is another thing which ſeems to be of late much ſcrupled in Baptiſm, viz. the Uſe of God-fathers and God-mothers excluding the Parents. Although I do not queſtion but the Praſtiſe of our Church may be juſtified (as I have done it towards the End of the following Treatiſe)*  
yet



yet I see no necessity of adhering so strictly to the Canon herein, but that a little alteration may prevent these scruples, either by permitting the Parents to joyn with the Sponsors, or by the Parents publickly desiring the Sponsors to represent them in offering the Child to Baptism; or; which seems most agreeable to Reason, that the Parents offer the Child to Baptism, and then the Sponsors perform the Covenanting part, representing the Child; and the charge after Baptism be given in common to the Parents and Sponsors.

These things being allowed, I see no obstruction remaining, as to a full Union of the Body of such Dissenters with us, in all Acts of Divine Worship, and Christian Communion, as do not reject all Communion with us as unlawful.

2. But because there are many of those, who are become zealous Protestants, and plead much their Communion with us in Faith and Doctrine, although they cannot joyn with us in Worship, because they deny the lawfulness of Liturgies, and the right constitution of our Churches; their case deserves some consideration, whether and how far they are capable of being made serviceable to the common Interest, and to the Support of the Protestant Religion among us? To

*To their Case I answer,*

*First, That a general unlimited Toleration to dissenting Protestants, will soon bring Confusion among us, and in the end Popery, as I have shewed already; and a suspension of all the penal Laws that relate to Dissenters is the same thing with a boundless Toleration.*

*Secondly, If any present Favours be granted to such, in consideration of our circumstances, and to prevent their conjunction with the Papists, for a general Toleration, (for if ever the Papists obtain it, it must be under their Name) if, I say, such favour be thought fit to be shewed them, it ought to be with such restrictions and limitations, as may prevent the Mischief which may easily follow upon it. For all such Meetings are a perpetual Reproach to our Churches, by their declaring, that our Churches are no true Churches, that our Manner of Worship is unlawful, and that our Church-Government is Antichristian; and that on these accounts they separate from us, and worship God by themselves. But if such an Indulgence be thought fit to be granted, I humbly offer these things to consideration.*

*1. That none be permitted to enjoy the privilege of it, who do not declare, that they do*

do hold Communion with our Churches to be unlawful. For it seems unreasonable to allow it to others, and will give countenance to endless and causeless Separations.

2. That all who enjoy it, besides taking the Test against Popery, do subscribe the 36 Articles of our Faith, because the pretence of this Liberty is joyning with us in Points of Faith; and this may more probably prevent Papists getting in amongst them.

3. That all such as enjoy it, must declare the particular Congregations they are of, and enter their Names before such Commissioners as shall be authorised for that purpose; that so this may be no pretence for idle, loose, and profane persons, never going to any Church at all.

4. That both Preachers and Congregations be liable to severe penalties, if they use any bitter or reproachful words, either in Sermons or Writings, against the established Constitution of our Churches; because they desire only the freedom of their own Consciences; and the using this liberty will discover, it is not Conscience, but a turbulent factions humour, which makes them separate from our Communion.

5. That all indulged Persons be particularly obliged

obliged to pay all legal Duties to the Parochial Churches (lest meer covetousness tempt Men to run among them) and no persons so indulged be capable of any publick Office. It not being reasonable, that such should be trusted with Government, who look upon the Worship established by Law as unlawful.

6. That no other penalty be laid on such indulged persons, but that of Twelve Pence a Sunday for their absence from the Parochial Churches, which ought to be duly collected for the Use of the Poor, and cannot be complained of as any heavy Burden, considering the Liberty they do enjoy by it.

7. That the Bishops, as Visitors appointed by Law, have an exact Account given to them, of the Rule of their Worship and Discipline, and of all the persons belonging to the indulged Congregations, with their Qualities and Places of Abode; and that none be admitted a Member of any such Congregation without acquainting their Visitor with it, that so means may be used to prevent their leaving our Communion, by giving satisfaction to their scruples. This Power of the Bishops cannot be scrupled by them, since herein they are considered as Commissioners appointed by Law.

8. *That no indulged persons presume under severe penalties to breed up Scholars, or to teach Gentlemen Sons University Learning; because this may be justly look'd on as a design to propagate Schism to Posterity, and to lay a Foundation for the disturbance of future Generations.*

II. *As to the Case of the ejected Ministers, I have these things to offer,*

1. *That bare subscription of the Thirty six Articles concerning doctrinal Points, be not allowed as sufficient to qualifie any man for a Living, or any Church-preferment, for these Reasons,*

*First, Any Lay-man upon these Terms may not only be capable of a Living, but may take upon him to Administer the Sacraments; which was never allowed in any well constituted Church in the Christian World. And such an allowance among us, in stead of settling and uniting us, will immediately bring things into great confusion, and give mighty advantage to the Papists against our Church. And we have reason to fear, a Design of this Nature, under a pretence of Union of Protestants, tends to the subversion of this Church, and throwing all things into confusion, which at last will end in Popery.*

*Secondly,*

Secondly, ~~This~~ will bring a Faction into the Church, which will more endanger it than external opposition. For such Men will come in triumphantly, having beaten down three of the Thirty nine Articles; and being in legal possession of their Places, will be ready to despise and contemn those who submitted to the rest, and to glory in their Conquests, and draw Followers after them, as the victorious Confessors against Prelacy and Ceremonies. And can they imagin those of the Church of England will see the Reputation of the Church; or their own, to suffer so much, and not appear in their own Vindication? Things are not come to that pass, nor will they suddenly be, that the Friends of the Church of England will be either afraid, or ashamed to own her Cause. We do heartily and sincerely desire Union with our Brethren, if it may be had on just and reasonable Terms; but they must not think, that we will give up the Cause of the Church for it, so as to condemn its Constitution, or make the Ceremonies unlawful, which have been hitherto observed and practised in it. If any Expedient can be found out for the ease of other Mens Consciences, without reflecting on our own; if they can be taken in, without re-  
 m 2      preach

*preach or dishonour to the Reformation of the Church; I hope no true Son of the Church of England will oppose it. But if the Design be to bring them in as a Faction to bridle and controll the Episcopal Power, by setting up forty Bishops in a Diocese against one; if it be for them to trample upon the Church of England, and not to submit to its Order and Government upon fair and moderate terms, let them not call this a Design of Union, but the giving Law to a Party to oppose the Church of England. And what the success of this will be, let wise Men judge.*

Thirdly, *If a Subscription to Thirty six Articles were sufficient by the Statute 13 Eliz. c. 12. I do not understand how by virtue of that Statute a Man is bound publickly to read the Thirty nine Articles in the Church, and the Testimonial of his Subscription, on pain of being deprived ipso facto, if he do not.*

*Co. 1st. 4. For the L.Ch.J. Coke saith, That subscription onto the 39 Articles is required by force of of the Act of Parliament 13 Eliz. c. 12. And he adds, That the Delinquent is disabled and deprived ipso facto; and that a conditional subscription to them was not sufficient, was resolved by all the Judges in England. But how a Man should be deprived*

Co. 1st. 4.  
Part. 323,  
324.



prived ipso facto, for not subscribing, and Reading the 39 Articles, as appears by the Cases mentioned in Coke; and yet be required onely to subscribe to 36, by the same Statute, is a thing too hard for me to conceive.

2. But notwithstanding this, if any temper can be found out, as to the manner of Subscription, that may give ease to the scruples of our Brethren, and secure the Peace of the Church, the desired Union may be attained without that apparent danger of increasing the Factions among us.

And this I suppose may be done, by an absolute Subscription to all those Articles which concern the Doctrine of the true Christian Faith, and the Use of the Sacraments; and a solemn Promise under their hand, or Subscription of Peaceable submission, as to the rest, so as not to oppose or contradict them, either in Preaching or Writing; upon the same penalty as if they had not subscribed to the 36. Which may be a more probable means to keep the Church in quiet, than forcing a more rigorous subscription upon them, or leaving them at their full liberty.

3. As to the other subscription required, 1. Jac. to the 3 Articles. The first is provided for, by the Oaths of Allegiance and Supremacy.

premacy. The third is the same with the subscription to the 39 Articles. And as to the second, about the Book of Common Prayer, &c. It ought to be considered,

(1) Whether, for the satisfaction of the scrupulous, some more doubtful and obscure passages may not yet be explained or amended? Whether the New Translation of the Psalms were not fitter to be used, at least in Parochial Churches? Whether portions of Canonical Scripture were not better put instead of Apocrypha Lessons? Whether the Rubrick about Salvation of Infants, might not be restored to its former place, in the Office of Confirmation, and so the present exceptions against it be removed? Whether those expressions which suppose the strict exercise of Discipline, in Burying the Dead, were not better left at liberty in our present Case? Such a Review made by Wise and Peaceable Men, not given to Wrath and Disputing, may be so far from being a dishonour to this Church, that it may add to the Glory of it.

(2) Upon such a Review, whether it be not great Reason that all Persons who Officiate in the Church, be not only tied to a constant Use of it in all Publick Offices; (as often as they administer them) which they ought in Person frequently

to

to do, but to declare at their first entrance upon a Parochial Charge, their approbation of the Use of it, after their own Reading of it, that so the People may not suspect them to carry on a factious Design, under an outward pretence of Conformity to the Rules of the Church they live in.

(3) Whether such a solemn Using the Liturgy, and approbation and promise of the Use of it, may not be sufficient, in stead of the late Form of declaring their Assent and Consent, which hath been so much scrupled by our Brethren?

These are all the things which appear to me reasonable to be allowed in order to an Union, and which I suppose may be granted without detriment or dishonour to our Church. There are other things very desiræable towards the happiness and flourishing of this Church; as the exercise of Discipline in Parochial Churches, in a due subordination to the Bishop; the Reforming the Ecclesiastical Courts as to Excommunication, without prejudice to the excellent Profession of the Civil Law; the Building of more Churches in great Parishes, especially about the City of London; the retrenching Pluralities; the strictness and solemnity of Ordinations; the making a Book  
of

*of Canons suitable to this Age, for the better  
Regulating the Conversations of the Clergy.  
Such things as these, might facilitate our Union,  
and make our Church in spite of all its Enemies  
become a Praise in the whole Earth.*

*The Zeal I have for the true Protestant  
Religion, for the Honour of this Church,  
and for a firm Union among Brethren, hath  
Transported me beyond the bounds of a Preface;  
Which I do now conclude with my hearty Prayers  
to Almighty God, that he, who is the God  
of Peace, and the Fountain of Wisdom,  
would so direct the Counsels of those in Authority,  
and incline the hearts of the People, that we  
may neither run into a Wilderness of Confusion,  
nor be driven into the Abyſſe of Popery; but  
that the true Religion being preserved among us,  
we may with one heart and mind serve the only  
true God, through his only Son Jesus Christ  
the Prince of Peace, and our alone Advocate  
and Mediator. Amen.*

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n *formists*

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Errata.

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Errata in the Preface.

Page 14. marg. r. *Church History* l. 9 p. 81, p. 17. l. 24. after *find* insert *in*. p. 34. l. 18. for *S. Paul* r. *the Apostle*, p. 36. l. 5. r. *follows*. p. 53. l. 21. for *our* r. *one*.  
In the Book,

p. 59. l. 5. for (1) r. (3) p. 71. l. 27. r. *secession*. p. 72. l. 8. r. *as will*. l. 28. r. *for which*. l. ult. r. *Cameron*. p. 101. l. 12. dele *for before say they*, p. 102. l. 11. r. *their teachers*. p. 378. l. 2. dele *whether*.

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A N

# Historical Account

OF THE

*RISE* and *PROGRESS*

OF THE

# CONTROVERSIE

ABOUT

## Separation.

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### PART. I.

Se<sup>ct</sup>. I.



Or our better understanding  
the *State* of this *Controver-*  
*ſie*, it will be neceſſary to  
Premiſe theſe Two Things:

1. *That although the pre-*  
*ſent Reaſons for Separation*  
*would have held from the beginning of our Reformation,*  
*yet, no ſuch thing was then practiſed, or allowed, by*  
 *thoſe who were then moſt zealous for Reformation.*

B

2. *That*

2. *That when Separation began, it was most vehemently opposed by those Non-conformists who disliked many things in our Church, and wished for a farther Reformation. And from a true Account of the State of the Controversie then, it will appear, that the Principles owned by them, do overthrow the present practise of Separation among us.*

In the making out of these, I shall give a full account of the *Rise and Progress* of this *Controversie* about Separation from the *Communion* of our Church.

I. *That although the present Reasons for Separation would have held from the beginning of the Reformation, yet no such thing was then practised, or allowed by those who were then most zealous for Reformation. By Separation we mean nothing else, but Withdrawing from the constant Communion of our Church, and Joining with Separate Congregations for greater Purity of Worship, and better means of Edification. By the present Reasons for Separation we understand such as are at this day insisted on, by those who pretend to justify these Practises; and those are such, as make the Terms of Communion with our Church to be unlawful. And not one of all those, which my Adversaries at this time hope to Justifie the present Separation by, but would have had as much force in the beginning of the Reformation. For our Church stands on the same Grounds; useth the same Ceremonies (only fewer;) prescribes the same Liturgy (only more corrected;) hath the same constitution and frame of Government; the same defect of Discipline; the same manner of appointing Parochial Ministers; and at least as effectual means of Edification, as there were when the Reformation was first established. And what advantage there is, in our present circumstances,*



ces, as to the Number, Diligence and Learning of our Allowed Preachers; as to the Retrenching of some Ceremonies, and the Explication of the meaning of others; as to the Mischiefs we have seen follow the practice of *Separation*, do all make it much more unreasonable now, than it had been then.

*Secd. II.* It cannot be denied, that there were different apprehensions concerning some few things required by our *Church* in the beginning of the *Reformation*; but they were such things, as are the least scrupled now. *Rogers* refused the wearing of a *Square Cap, and Tippet, &c. unless a Difference were made between the Popish Priests and ours.* *Hooper* at first scrupled the *Episcopal Habits*, but he submitted afterwards to the use of them. *Bucer*, and some others, disliked somethings in the first *Common-Prayer-Book* of *Edward the Sixth*, which were Corrected in the Second: So that upon the *Review* of the *Liturgy* there seemed to be little or no dissatisfaction left in the Members of our Church; at least, as to those things which are now made the grounds of *Separation*. For we read of none, who refused the constant use of the *Liturgy*, or to comply with those very few Ceremonies which were retained, as the *Cross in Baptism*, and *Kneeling at the Communion*, which are now thought such *Bugbears* to scare People from our *Communion*, and make them cry out in such a dreadful manner of the *Mischief of Impositions*; as though the Church must unavoidably be broken in pieces by the weight and burden of two or three such insupportable Ceremonies. Now we are told, That it is unreasonable that any should create a necessity of *Separation*, and then complain of an *Impossibility of Union*. By

*Abts and  
Monuments  
Vol. 3. p. 134.*

*Mischief of  
Impositions  
Preface.*

Whom? At what Time? In what Manner was *this necessity of Separation created*? Hath our Church made any *New Terms of Communion*, or alter'd the Old Ones? No: the same Author saith, *It is perpetuating the old Conditions, and venturing our Peace in an old Worm-eaten Bottom, wherein it must certainly miscarry.*

Not to insist on his way of Expression, in calling the Reformation, *An Old Worm-eaten Bottom*; which ill becomes them, that would now be held the most Zealous Protestants. I would only know, if those *Terms of Communion* which were imposed by the Martyrs, and other Reformers, and which are only continued by us, do, as this Author saith, *Create a Necessity of Separation*; how then it came to pass, that in all King Edward's dayes, there was no such thing as Division in our Church about them?

Fresh suit against Ceremonies, p. 467.

And even Dr. Ames, who searched as carefully as any into this matter, can bring no other Instances of any differences then, but those of Rogers and Hooper: he adds indeed, *That Ridley and others agreed with Hooper.* Wherein? What, in opposing our Ceremonies, when Hooper himself yielded in that which he at first scrupled? No, but *there was a perfect reconciliation between them, before they suffered.* And what then? Is there any the least colour of Evidence, that before that Reconciliation, either Hooper or Rogers held Separate Assemblies from the Conformists, or that Ridley ever receded from his stedfast adhering to the *Orders* of this Church? This is then a very mean Artifice, and disingenuous Insinuation. For although Ridley, in his Letter to Hooper, out of his great Modesty and Humility, seems\* to take the blame upon himself, by attributing the greater *Wif-*

dom

dom to Hooper in that difference; yet he doth not Re-tract his Opinion, but only declares the hearty love that he bore to him for his constancy in the Truth. Neither do we find that ever Hooper repented of his Submission, to which he was so earnestly perswaded, both by Peter Martyr, and Martin Bucer; and Peter Martyr in his Letter to Bucer condemns his forwardness, and saith, *That his cause was by no means approved by the Wiser and Better sort of Men.* But Ames saith, Mr. Bradford might have been added, who calleth Forked Caps and Tippets, Antichristian Pelf and Baggage. Suppose this were true, it proves no more than that a good man had an unreasonable Scruple, and such as is thought so by our Brethren themselves at this day. But did he ever divide the Church on such an account as this? Did he set up separate Congregations, because a square Cap and a Tippet would not go down with him? No, he was a far better man than to do so. But if the whole words had been set down, the seeming force of these words had been taken away, for they are these; *The cognizance of the Lord standeth not in forked Caps, Tippets, shaven Crowns, or such other Baggage and Antichristian pelf, but in suffering for the Lords sake; i. e. it is more a Mark of Gods Service to suffer Martyrdom as a Protestant, than to be at ease as a Romish Priest, for he puts them altogether, Caps, Tippets, and shaven Crowns.* And what is this to the Impositions of our Church, or Separation on the account of them? Dr. Ames knew too much, to pretend to any thing like that in those times; For there was no such thing as Separation from our Church then heard of, on the account of these dividing Impositions. Some furious Anabaptists it may be, or secret Papiests then had

Pet. Martyr,  
Epist. Theol.  
log. Hoopero.  
Bucer. Script.  
Anglic. p.  
708.

Acts and  
Mon. Vol.  
3. p. 319.

Ridley's Ar-  
ticles of Vi-  
sitation,  
1550.

Vindicat. of  
Nonconf. p.  
13.

P. 35. 37.

had *separate Meetings*, of which Ridley bids *Enquiry* to be made, in his *Articles of Visitation*; but no *Protestants*, none that joyned in the *Articles of our Faith, and Substantials of Religion with our Church*, as Dr. O. speaks, did then apprehend *any necessity of Separation* from it; not for the sake of the *Aerial Sign of the Cross*; nor *Kneeling at the Communion*; nor the *Religious Observation of Holy-days*; nor the *constant use of the Liturgy*; nor any one of all the particulars mentioned by Dr. O. which he saith, *makes our Communion unlawful and separation from it to be necessary*. How come these Terms of Communion to be so *unlawful* now; which were then approved by such holy, learned, and excellent men as our first *Reformers*? Were they not arrived to that *measure of attainments, or comprehension of the Truths of the Gospel*, that men in our Age are come to? Is it credible, that men of so great integrity, such indefatigable industry, such profound judgment, as *Cranmer* and *Ridley*, who were the *Heads of the Reformation*, should discern no such *sinfulness* in these things, which now every dissenting Artificer can cry out upon, as *unlawful*? Is it possible, that men that sifted every thing with so much care themselves, and made use of the best help from others, and begged the Divine Assistance, should so fatally miscarry in a matter of such mighty importance to the Souls of Men? Could not *Latimer*, or *Bradford*, or such holy and mortified men as they, discern so much as a *Mote of unlawfulness* in those times, which others espy such *Beams* in now? What makes this wonderful difference of eye-sight? Were they under a cloudy, and dark, and *Jewish Dispensation*; and all the clear Gospel Light of *Division and Separation* reserved for our times? Did they want warmth  
and

and zeal for Religion, who burnt at the Stake for it? Doth God reveal his Will to the meek, the humble, the inquisitive, the resolute Minds? And would he conceal such weighty things from those who were so desirous to find the Truth, and so resolved to adhere to it? If *Diocesan Episcopacy*, and the *Constitution of our Church* were such an *unlawful thing*, as some now make it, it is strange such men should have no suspicion of it. no not when they went to suffer? For as *H. Jacob*, the old *Nonconformist*, saith, in answer to *Johnson* the *Separatist*, Did not *M. Cranmer* hold himself for *Arch-Bishop* still, and that he was by the *Pope* unjustly and unsufficiently deposed, and by *Queen Mary* forcibly restrained from it? Did he ever repent of holding that Office to his death? Also did not *Ridley* stand upon his Right to the *Bishoprick* of *London* though ready to die? *Latimer*, though he renounced his *Bishoprick*, yet he kept his *Ministry*, and never repented him of it. *Philpot* never disliked his *Arch-deaconry*: yea, when he refused bloody *Bonner*, yet he appealed to his *Ordinary* the *Bishop* of *Winchester*. The like mind is to be seen in *Bishop Farrar*. And generally, whosoever were *Ministers* then of the *Prelats Ordination*, they never renounced it, though they died *Martyrs*. *Johnson* indeed quotes some passages of *Bradford*, *Hooper*, and *Bale* against the *Hierarchy*; But he notoriously misapplies the words of *Bradford*, which are, *The time was when the Pope was out of England, but not all Popery*; which he would have understood of the times of *Reformation*, under *Edward VI.* whereas he speaks them expressly of *King Henry's days*. And it is not credible, *Hooper* should think the *Hierarchy* unlawful, who (as it is generally believed) had the Administration of two *Bishopricks*.

*Jacob's Answer to Johnson, p. 20, 21.*

*Johnson's Defence of his ninth Reason.*

Bradford's  
Confer.  
with the  
B<sup>is</sup>. A<sup>nt</sup>.  
and Mon.  
Vol. 3. p.  
298.  
Jacob's An-  
swer, p. 82.

at once. *Bale's* words were spoken in *Henry VIII.* his time; and could not be meant of a Protestant Hierarchy, for he was after a *Bishop* himself. But *H. Jacob* answers to them all, *That supposing these men disliked the Hierarchy, it made the stronger against the Principles of Separation: Seeing for all that, they did not refuse to communicate and partake with them then as true Christians.* And that not only occasionally and at certain seasons, but they maintained constant and fixed Communion with our Church as the Members of it.

Letters of  
the Martyrs,  
p. 50.

Plea for  
Peace, p.  
120.

*Se<sup>t</sup>. 3.* Thus matters stood as to Communion with our Church in the days of *Edward VI.* but as soon as the Persecution began in *Queen Mary's* time, great numbers were forced to betake themselves to foreign parts, whereof some went to *Zurick*, others to *Basil*, others to *Strasburg*, and others to *Frankford*. *Grindal* in a Letter to *E. Ridley*, saith they were nigh 100 students and Ministers then in Exile: These, with the people in all other places, *Geneva* excepted, kept to the Orders established in our Church, but at *Frankford* some began to be very busie in Reforming our Liturgy, leaving out many things, and adding others; which occasioned the following Troubles of *Frankford*. The true ground whereof is commonly much mis-represented. *Mr. Baxter* saith, *The difference was between those which strove for the English Liturgy, and others that were for a free way of praying, &c.* as he explains it, from the present sense and habit of the Speaker: but that this is a great mistake, will appear from the account published of them, *A. D. 1575.* by one that was a Friend to the Dissenting Party. From which it appears, That no sooner were the *English* arriv'd at *Frankford*, but the Minister of the *French Congregation*



*Congregation* there, came to them and told them, he had obtained from the Magistrates the freedom of a Church for those who came out of *England*, but especially for the *French*; they thanked him and the *Magistrates* for so much kindness, but withal let them understand this would be little benefit to the *English*, unless they might have the liberty of performing all the Offices of Religion in their own Tongue. Upon an Address made to the Senate, this request was granted them; and they were to make use of the *French Church* at different times, as the *French* and they could agree, but with this express *Proviso*, that they should not dissent from the *French* in *Doctrine*, or *Ceremonies*, lest they should thereby *Minister occasion of offence*. But afterwards, it seems, the Magistrates did not require them to be strictly tied up to the *French Ceremonies*, so they did mutually agree. Upon this, they perused the *English Order*, and endeavour'd to bring it as near as they could to the *French Model*, by leaving out the *Responses*, the *Letany*, *Surplice*, and many other things; and adding a larger *Confession*, more suitable to the *State and Time*; after which a *Psalms* was Sung; then the *Minister*, after a short Prayer for Divine Assistance ( according to *Calvins Custom* ) was to proceed to the *Sermon*; which being ended, then followed a *General Prayer for all Estates*, particularly for *England*; ending with the *Lords Prayer*; and so repeating the *Articles of the Creed*, and another *Psalms* Sung, the People were dismissed with the Blessing. By which we see, here was not the least controversy, whether a *Liturgy* or not; but whether the *Order of Service* was not to be accommodated, as much as might be, to the *French Model*. However, when they sent to the *English* in



other places to resort thither, by reason of the great Conveniencies they enjoy'd, and acquainted them with what they had done; it gave great offence to them, which they expressed in their Letters. Those of Zurick sent them word, *They determined to use no other Order, than that which was last established in England; and in another Letter, They desire to be assured from them, that if they removed thither, they should all joyn in the same Order of Service concerning Religion, which was in England last set forth by King Edward.* To this the Congregation of Frankford returned Answer, *That they could not, in all points, warrant the Full Use of the Book of Service, which they impute to their present Circumstances, in which they suppose such Alterations would be allowed; but they intended not hereby to deface the worthy Lawes and Ordinances of King Edward.* These Learned Men of Strasburg, understanding their resolutions, send Grindall to them with a Letter subscribed by 16; wherein they intreat them, *To reduce the English Church there, as much as possible, to the Order lately set forth in England, lest, say they, by much altering of the same, they should seem to condemn the chief Authors thereof, who, as they now suffer, so are they most ready to confirm that fact with the price of their Bloods; and should also both give occasion to our Adversaries to accuse our Doctrine of Imperfection, and us of Mutability; and the Godly to Doubt of that Truth wherein before they were perswaded, and to hinder their coming thither, which before they had purposed.* And to obtain their desire, they tell them, *They had sent Persons for that end to Negotiate this Affair with the Magistrates, and, in case they obtained their Request, they promised to come and joyn with them; and they did not question the English in other places would do*

do the same. Notwithstanding the weight of these Reasons, and the desirableness of their Brethrens company in that time of Exile, they persist in their former resolutions, not to have the *Entire English Liturgy*; for by this time *Knox* was come from *Geneva*, being chosen *Minister of the Congregation*: However, they returned this Answer to *Strasburg*, That they made as little Alteration as was possible; for, certain Ceremonies the Country would not bear; and they did not dissent from those which lie at the Ransom of their Bloods for the Doctrine, whereof they have made a most worthy Confession. About this time, some suggested, that they should take the Order of *Geneva*, as farthest from Superstition; but *Knox* declined this, till they had advised with the Learned Men at *Strasburg*, *Zurick*, *Emden*, &c. knowing, that the Odium of it would be thrown upon him. But finding their Zeal and Concernment for the *English Liturgy*, he, with *Whittingham*, and some others, drew up an Abstract of it, and sent it to *Calvin*, desiring his Judgment of it. Who, upon perusal of it, being thoroughly heated in a Cause, that so nearly concerned him, writes a very sharp Letter, directed to the Brethren at *Frankford*; gently Rebuking them for their unreasonable Contentions about these matters, but severely Reproving the *English Divines* who stood up for the *English Liturgy*, when the *Model of Geneva* stood in Competition with it. And yet after all his Censures of it, he Confesses, The things he thought most unfit, were Tolerable; but he blames them, if they did not choose a better, when they might choose; but he gives not the least encouragement to Separation if it were continued; and he declares for his own part, how easie he was to yield, in all indifferent things,

Page 19.

Page 21.

Calvin, Ep.  
164.

Ep. 55.

such as External Rites are. And he was so far, in his Judgment; from being for *Free Prayer*, or making the constant use of a *Liturgy* a Ground of Separation, as Dr. O. doth, that when he delivered his Opinion, with the greatest Freedom, to the then *Protector*, about the best method of *Reformation*, he declares, That he did mightily approve a Certain Form, from which Men ought not to vary, both to prevent the inconveniencies which some Mens folly would betray them to, in the free way of Praying; and to manifest the General Consent of the Churches in their Prayers; and to stop the vain affectation of some who love to be shewing some new things. Let Mr. Br. now Judge, Whether it were likely that the Controversie then at *Frankford*, was, as he saith, between them that were for the *English Liturgy*, and others that were for a free way of Praying; when *Calvin*, to whom the *Dissenters* appealed, was so much, in his Judgment, against the latter. And it appears, by *Calvin's Letter to Cox and his Brethren*, that the State of the Case at *Frankford* had not been truly represented to him; which made him Write with greater sharpness than otherwise he would have done; and he expresses his satisfaction, that the matter was so composed among them, when by Dr. Cox his means, the *English Liturgy* was brought into use at *Frankford*. And to excuse himself for his liberal censures before, he mentions *Lights*, as required by the Book, which were not in the second *Liturgy* of *Edward the Sixth*. So that either they deceived him, who sent him the *Abstract*; or he was put to this miserable shift to defend himself; the matter being ended contrary to his expectation. For, although upon the receipt of *Calvin's Letter*, the Order of *Geneva* had like to have been presently voted in

Ep. 165.

in, yet there being still some Fast Friends to the *English Tr. of Fr. p. Service*, they were fain to compromise the matter, <sup>30.</sup> and to make use of a Mixt Form for the present. But, Dr. Cox, and others, coming thither from *England*, and misliking these Alterations, declared, That they were for having *the Face of an English Church* <sup>Page 31.</sup> there; and so they began the *Letany* next *Sunday*; which put *Knox* into so great a Rage, that in stead of pursuing his *Text* ( which was directly contrary ) he made it his business, *to lay open the nakedness of our Church*, as far as his Wit and Ill Will would carry him. He charged the *Service-Book* with *Superstition*, *Impurity*, and *Imperfection*; and the *Governors of our Church* with *slackness in Reformation*, *want of Discipline*, with the business of *Hooper*, allowing *Pluralities*; all the ill things he could think on. When *Cox* and his *Party* (with whom, at this time, was our excellent *Jewel*) were admitted among them, they presently forbad *Knox* having any thing farther to do in that Congregation; who being complained of soon after for *Treason* against the *Emperor*, in a Book by him Published, he was forced to leave the City, and to retire to *Geneva*; whither most of his *Party* followed him. And thus saith *Grindal*, in his Letter to *Bishop Ridley*, *The Church at Frankford was well quieted by the Prudence of Mr. Cox, and others, which met there for that purpose.*

Se<sup>t</sup>. 4. It is observed by the *Author* of the *Life* <sup>Letters of the</sup> of *Bishop Jewel* ( before his Works ) <sup>Martyrs, p. 60.</sup> that this Controversie was not carried with them out of *England*, but they received New Impressions from the places whither they went. For as those who were Exiles in *Henry* the Eighth's time (as particularly *Hooper*, who lived many

many years in *Switzerland*) brought home with them a great liking of the Churches Model, where they had lived ( which being such as their Country would bear, they supposed to be nearer *Apostolical Simplicity*, being far enough from any thing of *Pomp*, or *Ceremony*) which created in them an aversion to the *Ornaments* and *Vestments* here used : So now, upon this new Persecution, those who had Friendship at *Geneva*, as *Knox*, and *Whittingham*, or were otherwise much obliged by those of that way, as the other *English* were, who came first to *Frankford*, were soon possessed with a greater liking of their Model of *Divine Service*, than of our own. And when Men are once engaged in Parties, and several Interests, it is a very hard matter to remove the Prejudices which they have taken in, especially when they have great Abettors, and such, whose Authority goes beyond any Reason with them. This is the True Foundation of those Unhappy Differences, which have so long continued among us, about the *Orders* and *Ceremonies* of our Church. For when *Calvin* and some others found, that their Counsel was not like to be followed in our *Reformation*, our *Bishops* proceeding more out of Reverence to the *Ancient Church*, than *meer opposition to Popery* (which some other Reformers made their Rules) they did not cease by Letters, and other wayes, to insinuate, that our *Reformation* was imperfect, as long as any of the *Dregs of Popery* remained. So they called the *Use* of those *Ceremonies*, which they could not deny to have been far more *Ancient* than the great *Apostasy* of the *Roman Church*. *Calvin*, in his Letter to the *Protector*, Avows this to be the best Rule of *Reformation*, *To go as far from Popery as they could*; and therefore *what Habits*

*Habits and Ceremonies had been abused in the time of Popery were to be removed, lest others were hardened in their Superstition thereby : but at last he yields to this moderation in the case ; That such Ceremonies might be retained as were ease, and fitted to the Capacities of the People ; provided they were not such, as had their beginning from the Devil, or Antichrist, i. e. were not first begun in the time of Popery. Now, by this Rule of Moderation our Church did proceed ; for it took away all those Ceremonies which were of late invention. As in Baptism, of all the multitude of Rites in the Roman Church, it reserved, in the Second Liturgy, only the Cross after Baptism ; which was not so used in the Roman Church ; for there the Sign of the Cross is used in the scrutinies before Baptism ; and the Anointing with the Chrysm in vertice after it ; in stead of these, our Church made choice of the Sign of the Cross after Baptism, being of Uncontroulable Antiquity, and not used till the Child is Baptized. In the Eucharist, in stead of Fifteen Ceremonies required in the Church of Rome, our Church hath only appointed Kneeling. I say appointed, for although Kneeling at the Elevation of the Host, be strictly required by the Roman Church, yet in the Act of Receiving it is not ; ( as manifestly appears by the Popes manner of Receiving, which is not Kneeling, but either Sitting, as it was in Bonaventures time ; or after the fashion of Sitting, or a little Leaning upon his Throne, as he doth at this day ) therefore our Church taking away the Adoration at the Elevation, lest it should seem to recede from the Practice of Antiquity, which received the Eucharist in the Posture of Adoration then used, hath appointed Kneeling to be observed of all Communicants. In stead of the great number*

Bonavent. in  
Ps. 21.

Angel. Rec-  
cha de So-  
lemni Com-  
munionem  
Summi Pon-  
tificis, p. 33.  
38.

of

of *Consecrated Vestments* in the *Roman Church*, it only retained a plain *Linnen Garment*, which was unquestionably used in the times of *St. Hierome*, and *St. Augustin*. And lastly, As to the *Episcopal Habits*, they are retained only as a Mark of Distinction of a certain Order of Men; the Colour of the *Chimere* being changed from *scarlet* to *Black*. These are now the *Ceremonies*, about which all the Noise and Stir hath been made in our Church; and any sober, considering Man, free from Passion, and Prejudice, would stand amazed at the Clamour and Disturbance which hath been made in this Church, and is at this day, about the intolerable *Mischief* of these *Impositions*.

*sect. 5.* But the most Material Question they ever Ask, is, *Why were these few retained by our Reformers, which were then distastful to some Protestants, and were like to prove the occasion of future Contentions?*

I will here give a Just and True Account of the Reasons which induced our *Reformers* either to Retain, or to Appoint these *Ceremonies*, and then proceed.

I. *Out of a due Reverence to Antiquity.* They would hereby convince the *Papists* they did put a difference between the Gross and Intolerable *Superstitions* of *Popery*, and the Innocent *Rites* and *Practices* which were observed in the Church before. And What could more harden the *Papists*, then to see Men put no difference between these? It is an unspeakable Advantage which those do give to the  
*Papists,*



*Papists*, who are for Reforming 1600 years backward, and when they are pinch'd with a *Testimony of Antiquity*, presently cry out of the *Mystery of Iniquity working in the Apostles times*: as though every thing which they disliked, were a part of it. Next to the taking up Arms for Religion, which made Men look on it as a *Faction* and *Design*, there was scarce any thing gave so great a check to the *Progress* of the *Reformation* in France, especially among Learned and Moderate Men, as the putting no difference between the *Corruptions* of *Papery*, and the innocent *Customs* of the *Ancient Church*. For the time was when many Great Men there, were very inclinable to a *Reformation*; but when they saw the *Reformers* oppose the undoubted *Practises* of *Antiquity*, equally with the *Modern Corruptions*, they cast them off, as Men guilty of an unreasonable humor of *Innovation*; as may be seen in *Thuanus*, and *Fran. Baldwins Ecclesiastical Commentaries*, and his *Answers to Calvin* and *Beza*. But our *Reformers*, although they made the *Scripture* the only *Rule of Faith*, and rejected all things repugnant thereto; yet they designed not to make a *Transformation* of a *Church*, but a *Reformation* of it; by reducing it as near as they could, to that state it was in, under the first *Christian Emperors*, that were found in Religion; and therefore they retain'd these few *Ceremonies* as *Badges of the Respect* they bore to the *Ancient Church*.

II. To manifest the *Justice and Equity* of the *Reformation*; by letting their *Enemies* see, they did not Break *Communion* with them for meer indifferent things. For some of the *Papish Bishops* of that time were subtle and learned Men, as *Gardiner*, *Heath*, *Tunstall*, &c. and nothing would have rejoyc'd them more, than to have seen our *Reformers*

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boggle at such *Ceremonies* as these; and they would have made mighty advantage of it among the People. Of which we have a clear instance in the case of *Bishop Hoopers* scrupling the *Episcopal Vestments*. *Peter Martyr* tells him plainly, *That such needless scrupulosity would be a great hindrance to the Reformation*. For, saith he, *since the People are with difficulty enough brought to things necessary, if we once declare things indifferent to be unlawful, they will have no patience to hear us any longer*. And, withall, hereby we condemn other *Reformed Churches*, and those *Ancient Churches*, which have hitherto been in great esteem.

Calvin.  
Epist. ad  
Sadolet. De  
verâ Eccl.  
Reformatio-  
ne, c. 16.  
Oecolamp.  
Epist. f.  
17.  
Bucer.  
Script. Angl.  
p. 479.

III. To shew their Consent with other Protestant Churches, which did allow and practice the same, or more Ceremonies, as the *Lutheran Churches* generally did. And even Calvin himself, in his *Epistle to Sadolet*, declared, *That he was for restoring the Face of the Antient Church*; and in his *Book of the true way of Reformation*, he saith, *He would not contend about Ceremonies, not only those which are for Decency, but those that are Symbolical*. Oecolampadius looked on the *Gesture at the Sacrament*, as indifferent. Bucer thought the use of the *Sign of the Cross* after Baptism neither indecent nor unprofitable. Since therefore, so great a number of Protestant Churches used the same Ceremonies; and the Chief Leaders of other Reformed Churches thought them not unlawful, our first Reformers for this, and the foregoing Reasons, thought it fit to retain them, as long as they were so few, so easie both to be practised and understood.

Self. 6. But the Impressions which had been made on some of our Divines abroad, did not wear off, at their Return home, in the beginning of Queen Elizabeths Reign. For they retained a secret dislike of many

many things in our Church; but the *Act* of *Uniformity* being passed, and the *Use* of the *Liturgy* strictly enjoyned; I do not find any *Separation* made then on the account of it; no, not by the *Dissenting Brethren*, that withdrew from *Frankford* to *Geneva*: *Knox* was forbidden to Preach here, because of some Personal Reflections on the *Queen*; but *Whittingham*, *Sampson*, *Gilby*, and others, accepted of Preferment and Employment in the Church. The Bishops, at first, shewed kindness to them, on the account of their forward and zealous *Preaching*, which at that time was very needful; and therefore many of them were placed in *London*. Where, having gained the People by their zeal and diligence in *Preaching*, they took occasion to let fall at first their dislike of the *Ceremonies*, and a desire of farther *Reformation* of our *Liturgy*; but finding that they had gained ground, they never ceased, till by inveighing against the *Livery* of *Antichrist*, as they called the *Vestments* and *Ceremonies*, they had inflamed the People to that degree, that *Gilby* himself insinuates, *That if they had been let alone a little longer, they would have shaken the Constitution of this Church*. This was the first occasion of pressing *Uniformity* with any rigor; and therefore some examples were thought fit to be made for the warning of others. But as kindness made them presumptuous, so this severity made them clamorous; and they sent bitter complaints to *Geneva*. *Beza*, after much importunity, undertook to give an Answer to them; which being of great consequence to our present business, I shall here give a fuller account of it. We are then to understand, that about this time, the *Dissenting Party* being Exasperated, by the *Silencing* some of their most busie

*Dialogue between a Soldier of Barwick, and an English Chaplain, p. 5, 6.*

Beza Epist.  
23.

Part of a  
Register, p.  
23.

*Preachers, began to have Separate Meetings; This Beza takes notice of in his Epistle to Grindal Bishop of London; and it appears, by an Examination taken before him, 20th of June 1567. of certain persons, who were accused not only for absenting themselves from their Parish Churches; but for gathering together and making Assemblies, using Prayers and Preachings, and Ministring Sacraments among themselves; and hiring a Hall in London under Pretence of a Wedding, for that Purpose.*

*The Bishop of London first Rebuked them for their Lying Pretences, and then told them, That in this Severing themselves from the Society of other Christians, they not only Condemned them, but also the whole State of the Church Reformed in King Edward's dayes, which was well Reformed according to the word of God; yea, and many Good Men have shed their Blood for the same, which your doings Condemn. Have ye not, saith he, the Gospel truly Preached, and the Sacraments Ministr'd accordingly, and good order kept, although we differ from other Churches in Ceremonies, and in indifferent things, which lie in the Princes Power to Command, for Order sake? To which one of them Answered, That as long as they might have the Word freely Preached, and the Sacraments Administred, without the preferring of Idolatrous Gear about it, they never assembled together in Houses: but their Preachers being displaced by Law for their Non-conformity, they bethought themselves what was best for them to do; and calling to mind, that there was a Congregation there in the dayes of Queen Mary, which followed the Order of Geneva, they took up that, and this Book and Order, saith he, we hold. Another Answered, That they did not refuse Communion for Preaching the Word,*  
but

but because they had tied the Ceremonies of Antichrist to it; and set them up before it, so that no Man may Preach, or Minister the Sacraments without them. Things being come to this height, and Separation beginning to break out, the Wiser Brethren thought not fit to proceed any farther, till they had Consulted their Oracle at Geneva. Beza being often solicited by them, with doleful Complaints of their hard usage, and the different Opinions among themselves, what they were to do, at last resolves to Answer; but first he declares, How unwilling he was to interpose in the Differences of another Church, especially when but one Party was heard; and he was afraid, this was only the way to exasperate and provoke more, rather than Cure this evil, which he thought was not otherwise to be Cured, but Precibus & Patientiâ, by Prayers and Patience. After this General Advice, Beza freely declares his own judgment, as to the Reformation of several things he thought amiss in our Church; but as to the case of the Silenced Preachers, and the Peoples Separation, he expresses his Mind in that manner, that the Dissenters at this day, would have published their Invectives against him, one upon the back of another. For (1.) As to the Silenced Ministers, he saith, That if the Pressing Subscription continued, he perswades them rather to live privately than to yield to it. For, they must either act against their Consciences, or they must quit their Employments; for, saith he, the Third thing that may be supposed, viz. That they should exercise their Function against the Will of the Queen and the Bishops, we Tremble at the Thoughts of it, for such reasons, as may be easily understood, though we say never a word of them. What! Is Beza for silencing, and stopping the Mouths of such a number of Faithful  
and

and able Ministers; and at such a time, when the Church was in so great Necessity of Preaching, and so many souls like to be famished for the want of it? when St. Antholins, St. Peters, St. Bartholomews, at which Gilby saith their great Preaching then was, were like to be left destitute of such Men? Would Beza, even Beza, at such a time, as that, be for silencing so many Preachers, i. e. for their sitting quiet, when the Law had done it; And would not he suffer them to Preach, when they ought to have done it, though against the Will of the Queen and the Bishops? It appears that Beza was not of the Mind of our Adversaries, but that he was of the contrary, it appears plainly by this, That before he Perswades the Dissenting Ministers rather to live privately than to subscribe; and that he expresses no such terrible apprehensions at their quitting their Places, as he doth at their Preaching in Opposition to the Laws. (2) As to the case of the People, his Advice was, As long as the Doctrine was sound, that they should diligently attend upon it, and receive the Sacraments devoutly, and to joyn Amendment of Life with their Prayers, that by those means they might obtain a thorough Reformation. So that nothing can be more expresse against Separation, than what is here said by Beza: for, even as to the Ministers, he saith, Though he did not approve the Ceremonies, yet since they are not of the nature of things evil in themselves, he doth not think them of that moment, that they should leave their Functions for the sake of them; or that the People should forsake the Ordinances, rather than hear those who did Conform. Than which words, nothing can be plainer against Separation. And it further appears, by Beza's Resolution of a case concerning a Schism in the French Church

Church then in London; That he looked on it as a Sin, for any one to Separate from a Church, wherein Sound Doctrine, and a Holy Life, and the Right use of the Sacraments is kept up. And, by Separation, he saith, he means, Not meerly going from one Church to another, but the Discontinuing Communion with the Publick Assemblies, as though one were no Member of them.

Beza's Authority being so great with the Dissenting Brethren at that time, seems to have put an effectual Stop to the Course of Separation, which they were many of them, then inclined to. But, he was not alone among the Foreign Divines, who, about that time, expressed themselves against Separation from the Communion of our Church, notwithstanding the Rites and Ceremonies herein used. For Gualter, a Divine of good Reputation in the Helvetian Churches, takes an occasion in an Epistle to several of our Bishops to talke of the Difference then about these things; and he extremely blames the Morose humor of those, who disturbed the Church for the sake of such things, and gave an occasion thereby to endless separations. And in an Epistle to Cox Bishop of Ely, 1572. he tells him, How much they had dissuaded them from making such a stir in the Church, about Matters of no moment: and he Complains grievously of the Lies and Prejudices against our Church, which they had sent Men on purpose to possess them with, both at Geneva and other places.

Zanchy, upon great Sollicitation, wrote an earnest Letter to the Queen to remove the Ceremonies; but withal he sent another to Bishop Jewel, to perswade the Non-conformists, if the Queen could not be moved, not to leave their Churches on such accounts, which, for

his

Gualter. Ep.  
ded. ad  
Hom. in  
1 Ep. ad Cor.  
vintb.

Zanchii, E-  
pist. l. 2. p.  
391.



his part, he did not understand how any could lawfully do ; as long as they had otherwise liberty to Preach the Gospel, and Administer the Sacraments, although they were forced to do something therein, which did not please them ; as long as the things were of that kind, which in themselves were neither good nor evil. And the same Reason will much more hold against the Peoples Separation.

Sett. 7. But about this time, the dissenting party much increasing, and most of the old and peaceable Non-conformists being dead, or unfit for business ; the management of their affairs fell into the hands of younger and fiercer Men. Who thought their Predecessors too cold in these matters ; insomuch, that honest John Fox complained of the *Factions and Turbulent Spirit* which had then possessed that Party, although himself a Moderate Non-conformist ; and he saith, *They despised him, because he could not Rail against Bishops, and Archbishops as they did ; but if he could be as mad as they, they would be kinder to him.* And therefore he soberly adviseth the Governors of the Church to look well after this sort of Men ; for, saith he, *if they prevail, it is not to be imagin'd, what Mischief and Disturbance they will bring ; whose Hypocrisie is more subtle and pernicious then that of the old Monks ; for, under a Pretence of Greater Purity, they will never give over, till they have brought Men under a Jewish Slavery.* These New Men, full of bitter zeal, despised the old trifling Controversie about *Garments and Ceremonies*, they complained, *That all was out of order in the Church*, and nothing but a *New and Thorough Reformation* would please them. For, in the *Admonition* presented to the *Parliament*, 14 Eliz. they

See his Letter in Fullers Church-History, l. 9. p. 206.

they complain for want of a *Right Ministry*, a *right Government* in the Church according to the *Scriptures*, without which ( they say ) there could be no right Religion. The *Liturgy* they deride, as culled and picked out of the *Popish Dunghill*, the *Portuise and Mass-Book*; the *Government of the Church* by *Arch-Bishops* and *Bishops* they call *Devillish* and *Antichristian*; and *Condemn the Vocation of the Clergy*, as *Popish* and *Unlawful*; and add , That the *Sacraments* are mangled, and profaned , that *Baptism* is full of *Childish* and *Superstitious Toys*. All which, and many more expressions of a like Nature , are extant in the *First and Second Admonitions*. Which Bold and Groundless Assertions, being so Openly Avowed to the World, by the *Leaders of the Dissenting Party*, gave the true *Occasion* to the following practise of *separation*. For when these things were not only published in the name of the *Party*, being the *Pleas for Peace* at that time, but stily maintained with greater Heat, than Learning , It is easie to imagine, what *Impressions* such things would make on the common sort of *People*; who have still a good Inclination to find fault with their *Governors*, especially in the *Church*, and to Admire those that Oppose them. And these they Courted most, having their *Opinions* so suited to *Vulgar capacities*, that they apprehended their *Interest* carried on together with that of *Purity of Reformation*. Hence they pleaded then, as others do at this day, for the *Peoples right to choose their Bishops and Pastors* against the *Usurpations*, as they accounted them, of *Princes* and *Patrons*; hence they railed against the *Pomp and Greatness of the Clergy*, which is always a Popular Theme; and so would the exposing the inequality of *Mens Estates* be, if

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Men

Men durst undertake it, with as great hopes of impunity. Besides, it was not a Little Pleasant to the People, to think, what a share they should come to in the New *Seignory*, as they called it, or *Presbytery*, to be erected in every *Parish*; and what Authority they should Exercise over their *Neighbours*, and over their *Minister* too by their double Votes. By such Arts as these, they complied with the Natural Humors of the People, and so gained a mighty Interest amongst them; as the *Anabaptists* in *Germany* and *Switzerland* at first did, upon the like Grounds. Which made *Bullinger*, in an *Epistle* to *Robert Bishop of Winchester*, parallel the Proceedings of this Party here, with that of the *Anabaptists* with them in those Countries; For, saith he, *we had a sort of people here, to whom nothing seemed pure enough in our Reformation, from whence they brake out into Separation, and had their Conventicles among us, upon which followed Sects and Schisms, which made great entertainment to our Common Enemies, the Papists.* Just thus it happened here, these hot Reformers designed no *Separation* at present; which they knew would unavoidably bring confusion along with it; for, that was laying the Reins on the Peoples necks, and they would run whither they pleased, without any possibility of being well managed by them; but since these Men would *Refine* upon the present *Constitution* of our *Church*, there soon arose another sort of Men, who thought it as fit to *Refine* upon them. They acknowledged they had good *Principles* among them, but they did not *practise* according to them: If our *Church* were so bad as they said, that there was neither *right Ministry*, nor *right Government*, nor *right Sacraments*, nor *right Discipline*; What follows,

Bullinger,  
Ep. ad Robert Winton.  
in the Appendix to  
Bishop Whitgifts first  
Book.

lows, say they, from hence, *but that we ought to separate from the Communion of so corrupt a Church, and joyn together to make up new Churches for the pure administration of all Gospel Ordinances?* The Leaders of the *Non-conformists* finding this Party growing up under them, were quickly apprehensive of the danger of them; because the *Consequence* seemed so *Natural* from their own *Principles*; and the People were so ready to believe, that nothing but *Worldly* considerations of *Interest* and *Safety* kept them from practising according to them. Which was a mighty prejudice against them in the Minds of the *Separatists*, as appears by *Robinsons* *Preface* to his *Book of Communion*.

Sett. 8. II. The *Separation* being now begun, the *Non-conformists* set themselves against it, with the *Greatest Vehemency*. Which is the second thing I am to make out. *As for those of the Separation, saith Parker a Noted Non-conformist, Who have Confuted them more than we? or, Who have Written more against them?* And in a Letter of his, he expresseth the greatest *Detestation* of them. *Now it grieved me not a little, at this time, saith he, that Satan should be so impudent, as to fling the dung of that sett into my Face, which, with all my Power, I had so vehemently resisted, during the whole course of my Ministry in England: I think no other, but that many of them love the Lord, and fear his Name; howbeit their Error being Enemy to that Breast of Charity, wherewith Cyprian covered his, Qui ab Ecclesiâ nunquam recessit, as Augustin speaketh; they cannot stand before his Tribunal, but by the Intercession of our blessed Saviour. Father forgive them for they know not what*

Parker on the  
Cross, Part. 1.  
cap. 9. Sett.  
2.

Vide Profane  
Schism of  
the Brown-  
nists, Ch. 12.

they do. Think not these words are applied to their Sect amiss; for, in effect, What doth it less, than even persecute the Lord Jesus in his Host, which it revileth; in his Ordinances, which it dishonoreth; and in his Servants last of all, whose Graces it blasphemeth, whose footsteps it slandereth, and whose persons it despiseth. And Two Characters he gives of the Men of that way, viz. That their Spirits were bitter above measure, and their hearts puffed up with the Leaven of Pride. How far these Characters still agree to the Defenders of the present Separation, I leave others to Judge. When Brown and Harrison openly declared for Separation, T. C. himself undertook to Answer them, in a Letter to Harrison. His example was soon followed by others of his Brethren, who Wrote the Admonition to the Followers of Brown, and the Defence of that Admonition. When Barrow and Greenwood published their Four Reasons for Separation, Three of which they took out of the Admonition to the Parliament, viz. Unlawful Ministry, Antichristian Government, and False Worship; Gifford, a Non-conformist at Maldon in Essex, undertook to Answer them in several Treatises. And it is observable, that these Non-conformists Charge the Brownists with making a Vile, Notorious, and Damnable Schism, because they withdrew from the Communion of our Churches, and set up New Ones of their own. Gifford not only calls them Schismaticks, but saith, They make a Vile Schism, Rending themselves from the Church of England; and condemning by their Assertions, the Whole Visible Church in the World, even as the Donatists did of old time: and he adds, That the end of Brownism, as it was then called, is Infinite Schismes, Heresies, Atheism and Barbarism. And the same

Giffords first  
Treatise a-  
gainst the  
Donatists of  
England,  
Preface.

same Author, in his Second Book, reckoning up the ill effects of this Separation among the People, hath these remarkable words. Now look also on the People, where we may see very many, who not regarding the chief Christian Vertues, and Godly Duties, as namely, to be Meek, to be Patient, to be Lowly, to be full of Love and Mercy, to deal Uprightly and Justly, to Guide their Families in the Fear of God, with wholesome Instructions, and to stand fast in the Calling in which God hath set them, give themselves wholly to this, even as if it were the Sum and Pith of Religion, namely, to Argue and Talk continually against Matters in the Church, against Bishops and Ministers, and one against another on both sides. Some are proceeded to this, that they will come to the Assemblies to hear the Sermons and Prayers of the Preacher, but not to the Prayers of the Book, which I take to be a more grievous sin than many do suppose. But yet this is not the worst, for sundry are gone further, and fallen into a Damnable Schism; and the same so much the more fearful and dangerous, in that many do not see the foulness of it, but rather hold them as Godly Christians, and but a little over-shot in these matters. But that this Man went upon the Principles of the Non-conformists, appears, by his Stating the Question, in the same Preface. For, I shewed, saith he, in expresse words, that I do not meddle at all in these Questions, whether there be corruptions and faults in our Church, condemned by Gods Word; whether they be many or few; whether they be small or great; but only thus far, whether they be such, or so great, as make our Churches Antichristian. Barrow saith, That this Gifford was one that Joyned with the rest of the Faction in the Petition to the Parliament against the English Hierarchy: and

Gifford's  
Second  
Treatise.  
Preface.

Answer to  
Gifford's  
Preface.

and it appears by several passages of his *Books* that he was a *Non-conformist*; and he is joyned with Cartwright, Hildersham, Brightman, and other *Non-conformists*, by the Prefacer to the *Defence of Bradshaw* against *Johnson*: and I find his Name in one of the *Classes* in *Essex* at that time. The *Author* of the *Second Answer for Communicating*, who defends *T. Cs. Letter to Harrison, Browns* Colleague against *Separation*, proves *Joyning with the Church* a *Duty* necessarily enjoyed him of *God* by his *Providence*, through his being and placing in a particular *Church*, and justly required of him by the *Church*, or *Spiritual Body*, through that same inforcing *Law* of the coherence, and being together of the parts and members, which is the express *Ordinance* of *God*. So that, saith he, unless I hold the *Congregation*, whereof I am now, disannulled, and become no *Church* of *Christ*, for the not separating an unworthy Member, I cannot voluntarily either absent my self from their *Assemblies* to *Holy Exercises*, or yet depart away being come together, without Breach of the *Bond* of *Peace*, *Sundring* the *Cement* of *Love*, empairing the growth of the *Body* of *Christ*, and incurring the guilt of *Schism* and *Division*. To the same purpose he speaks elsewhere. *Richard Bernard* calls it, *An Uncharitable and Lewd Schism* which they were guilty of. But I need not mention more particular *Authors*, since in the *Grave Consutation* of the *Errors* of the *Separatists*, in the *Name* of the *Non-conformists*, it is said, That because we have a *True Church*, consisting of a *Lawful Ministry*, and a *Faithful People*, therefore they cannot separate themselves from us, but they must needs incur the most shameful and odious *Reproach* of *Manifest Schism*. And concerning the *State* of the *Persons* who lived in *Separation*, they say

*Dangerous Positions, &c.*  
l. 3. c. 5.

*The Second Answer for Communicating*, p. 20.  
Printed by *John Windet, A.D.*  
1588.

Page 46.

*Answer to Ainsworth*,  
p. 13.

Page 57.

*Preface to the Reader*,  
p. 17.



say, *We hold them all to be in a Dangerous Estate, (we are loth to say in a Damnable Estate) as long as they continue in this Schism.*

Sett. 9. But, for our farther understanding the full State of this Controversie, we must consider, What things were agreed on both sides, and where the Main Points of Difference lay.

1. The separatists did yield the Doctrine, or Faith of the Church of England True and sound, and a Possibility of Salvation in the Communion of it. In their Apology presented to King James, thus they speak; *We testifie by these presents unto all Men, and desire them to take knowledge hereof, that we have not forsaken any one Point of the True Ancient Catholick and Apostolick Faith professed in our Land; but hold the same Grounds of Christian Religion with them still.* And the Publisher of the Dispute about Separation, between Johnson and Jacob, saith, *That the first Separatists never denied, that the Doctrine and Profession of the Churches of England, was sufficient to make those that believed and obeyed them, to be true Christians, and in the state of salvation, but always held, professed, and acknowledged the contrary.* Barrow saith, *That they commended the Faith of the English Martyrs, and deemed them saved, notwithstanding the false Offices, and great corruptions in the Worship exercised: And in the Letter to a Lady a little before his Death, he saith, He had Reverend estimation of sundry, and good hope of many hundred thousands in England; though he utterly disliked the present Constitution of this Church, in the present Communion, Ministry, Worship, Government, and Ordinances Ecclesiastical*

Brownists  
Apology, p. 7.  
A. D. 1604.

A Defence of  
the Churches  
and Ministry  
of England.  
Middle-  
burgh, p. 3.  
A. D. 1599.

Barrow's  
Observations  
on Gifford's  
last Reply, n.  
4. p. 240.

Brownists  
Apol. p. 92.

*clerical of these Cathedral and Parochial Assemblies.*

Brown's  
Apology, p. 7.

2. The separatists granted, That Separation was not Justifiable from a Church, for all Blemishes and Corruptions in it. Thus they express themselves in their Apology, Neither count we it lawful for any Member to forsake the Fellowship of the Church, for blemishes and imperfections, which every one, according to his Calling, should studiously seek to cure, and to expect and further it, until either there follow redress, or the Disease be grown incurable. And in the 36 Article of the Confession of their Faith, written by Johnson and Ainsworth, they have these words. None is to separate from a Church rightly gathered and established, for faults and Corruptions, which may, and so long as the Church consisteth of Mortal Men, will fall out and arise among them, even in true constituted Churches, but by due order to seek the redress thereof. But in the case of our Church they pleaded, that the Corruptions were so many and great, as to overthrow the very Constitution of a Church. So Barrow

Barrow, ib.

saith, They do not cut off the members of our Church from Gods Election, or from Christ, but from being Members of a True Constituted Church.

On the other side, the Non-conformists granted there were many and great Corruptions in our Church, but not such as did overthrow the Constitution of it, or make Separation from our Parochial Assemblies to be necessary, or lawful. So that the force of all their Reasonings against Separation lay in these two Suppositions.

1. That

1. That nothing could Justifie *Separation* from our Church, but such *Corruptions* which overthrew the *being*, or *constitution* of it.
2. That the *Corruptions* in our Church were not such, as did overthrow the *Constitution* of it.

The making out of these two will tend very much to the clear *Stating* of this present Controversie.

1. *That nothing could Justifie Separation from our Church, but such Corruptions which overthrow the being or constitution of it.* Barrow and his Brethren, did not think they could satisfy their Consciences in *Separation*, unless they proved our Churches to be *no true Churches*. For, here they assign the Four Causes of their *Separation* to be; *Want of a right gathering our Churches at first; False Worship; Antichristian Ministry and Government*: These Reasons, say they, all Men may see prove directly these *Parish Assemblies* not to be the true established Churches of Christ, to which any faithful Christian may joyn himself in this estate; especially, when all *Reformation* unto the rules of Christ's Testament is not only denied, but resisted, blasphemed, persecuted. These are the words of the *First*, and Chiefest Separatists, who suffered death rather than they would foregoe these Principles. We condemn not, say they, their *Assemblies*, barely for a mixture of good and bad, which will alwayes be, but for want of an orderly gathering, or constitution at first: we condemn

Barrow's  
Refutation of  
Giffard. Pref-  
ace to the  
Reader.  
Sum of the  
Causes of Se-  
paration.

denn them not for some faults in the Calling of the Ministry, but for having and reteining a false Antichristian Ministry imposed upon them : we forsake not their Assemblies for some faults in their Government, or Discipline, but for standing subject to a Popish and Antichristian Government. Neither refrain we their Worship for some light imperfections, but because their Worship is Superstitious, devised by Men Idolatrous, according to that patched Popish Portuise their Service-Book; according unto which their Sacraments, and whole Administration is performed, and not by the Rules of Christ's Testament. So that these poor deluded Creatures saw very well, that nothing but such a Charge, which overthrew the very being and constitution of our Churches ( the Doctrine of Faith being allowed to be sound ) could justify their Separation : not meer promiscuous Congregations, nor mixt Communion; not defect in the Exercise of Discipline; not some Corruptions in the Ministry or Worship; but such gross corruptions as took away the Life and Being of a Church; as they supposed Idolatrous Worship, and an Antichristian Ministry to do. If Mr. Giffard, saith Barrow, can prove the Parish Assemblies in this estate true and established Churches, then we would shew him how free we are from Schism. The same Four Reasons are insisted on as the Grounds of their Separation in the Brownists Apology to King James, by Ainsworth, Johnson, and the rest of them. Ainsworth frames his Argument for Separation thus. That Church which is not the true Church of Christ and of God, ought not, by any true Christian, to be continued, or Communicated with; but must be forsaken, and separated from; and a true Church sought, and joyned unto, &c. But the Church of England is before

*Ibid.*

Brownists  
Apology, p. 7.  
8, 9.  
Ainsworth's  
Counter-poy-  
son, p. 3.  
*Ib.* p. 87.

fore proved, not to be the true Church of Christ, and of God, therefore it ought to be separated from, &c. By which we see, the Greatest Separatists that were then, never thought it *Lawful* to Separate from our Churches, if they were true. On the other side, those who opposed the separation, with greatest zeal, thought nothing more was necessary for them, to disprove the separation, then to prove *our Churches to be true Churches.*

R. Brown (from whom the Party received their denomination) thought he had a great advantage against Cartwright (the Ringleader of the Non-conformists) to prove the Necessity of Separation, because he seemed to make Discipline Essential to a Church; and therefore since he complained of the want of Discipline here, he made our Church not to be a true Church, and consequently that separation was necessary.

T. C. Answers, That Church Assemblies are builded by Faith only on Christ the Foundation, the which Faith so being, whatsoever is wanting of that which is commanded, or remaining of that which is forbidden, is not able to put that Assembly from the right and title of so being the Church of Christ. For that Faith can admit no such thing, as giveth an utter overthrow, and turning upside down of the truth. His meaning is, wherever the true Doctrine of Faith is received and professed, there no defects or corruptions can overthrow the being of a True Church, or Justifie Separation from it. For, he addeth, although besides Faith in the Son of God, there be many things necessary for every Assembly; yet be they necessary to the comely and stable being, and not simply to the being of the Church. And in this respect, saith he, the Lutheran Churches, (which he there calls the Dutch Assemblies) which beside the maym of Discipline, which is common to our

T. Cs. Letter to Harrison against Separation, in Defence of the Admonition to the followers of Brown p. 98, 99.

Page 106.

Page 107.

Churches, are grossely deceived in the matter of the Supper, are notwithstanding holden in the Roll of the Churches of God. Was not Jerusalem, saith he, after the Return from Babylon, the City of the Great King, until such time as Nehemias came and Buildded on the Walls of the City? To say therefore it is none of the Church, because it hath not received this Discipline, methinks is all one with this, as if a Man would say, It is no City, because it hath no Wall: or that it is no Vineyard, because it hath neither Hedge, nor Ditch. It is not, I grant, so sightly a City, or Vineyard, nor yet so safe against the Invasion of their several Enemies which lie in wait for them; but yet they are truly both Cities and Vineyards. And whereas T. C. seemed to make Discipline Essential to the Church, his Defender saith, He did not take Discipline there strictly for the Political Guiding of the Church, with respect to Censures, but as comprehending all the Behaviour concerning a Church in outward Duties, i. e. the Duties of Pastor and People.

Page 91.

Afterwards, as often as the Non-conformists set themselves to disprove the Separation, their main Business was, To Prove our Churches to be True Churches. As in a Book, Entituled, *Certain Positions held and maintained by some Godly Ministers of the Gospel, against those of the Separation*; which was part of that Book, afterwards Published by W. R. and called, *A Grave and Modest Confutation of the Separatists*. The Ground-work whereof, as Mr. Ainsworth calls it, is thus laid,

Counterpoison, p. 117.

*That the Church of England is a True Church of Christ, and such a one, as from which whosoever Wittingly and Continually Separateth himself, Cutteth himself off from Christ.*

If

If this was the *Ground-work* of the *Non-conformists* in those days; those who live in ours, ought well to consider it, if they regard their *Salvation*.

And, for this Assertion of theirs, they bring  
Three Reasons.

1. For that they Enjoy, and Joyn together in the Use of these outward Means, which God in his Word hath ordained for the Gathering of an Invisible Church; i. e. Preaching of the Gospel, and Administration of the Sacraments.

2. For that their Whole Church maketh Profession of the True Faith: and Hold and Teach, &c. all Truths Fundamental. So we put their Two Reasons into One, because they both relate to the Profession of the True Faith; which, say they, is that which giveth life and being to a Visible Church: and upon this Profession we find many that have been incorporated into the Visible Church, and admitted to the Priviledges thereof, even by the Apostles themselves. So the Church of Pergamus, though it did Tolerate Gross Corruptions in it: yet because it kept the Faith of Christ, was still called the Church of God.

3. For that all the known Churches in the World acknowledge that Church for their Sister, and give unto Her the Right hand of Fellowship.

When H. Jacob undertook Fr. Johnson upon this Point of Separation, the Position he laid down was this,

That



*That the Churches of England are the True Churches of God. Which he proved by this Argument.*

*Whatsoever is sufficient to make a particular Man a true Christian, and in state of Salvation; that is sufficient to make a Company of Men, so gathered together, to be a True Church.*

*But the whole Doctrine, as it is Publickly Professed, and Practised, by Law in England, is sufficient to make a particular Man a true Christian, and in state of Salvation; and our Publick Assemblies are therein gathered together.*

*Therefore it is sufficient to make the Publick Assemblies True Churches.*

Ball against  
Can, p. 77.

*And in the Defence of this Argument, against the Reasons and Exceptions of Johnson, that whole Disputation is spent. And, in latter times, the Dispute between Ball and Can, about the necessity of Separation, runs into this, Whether our Church be a True Church or not; concerning which, Ball thus delivers his Judgment. True Doctrine, in the main Grounds and Articles of Faith, though mix't with Defects and Errors in other matters, not concerning the Life and Soul of Religion, and the Right Administration of Sacraments for Substance, though in the manner of Dispensation, some things be not so well ordered, as they might and ought, are notes and markes of a True and Sound Church, though somewhat cras'd in health and soundness, by Errors in Doctrine, Corruptions in the Worship of God, and Evils in Life and Manners.*

The

The Second Supposition which the *Non-conformists* proceeded on, was,

*Sett. II. (2.) That the corruptions in our Church were not such as did overthrow the being and constitution of it.*

This will best appear, by the Answers they gave to the main Grounds of Separation.

I. *That our Church was not rightly gathered at the time of our Reformation from Popery.* To which Giffard thus Answers, *The Church of England in the time of Popery, was a Member of the Universal Church, and had not the being of a Church of Christ from Rome, nor took not her beginning of being a Church, by Separating her self from that Romish Synagogue; but having her Spirits revived, and her Eyes opened, by the Light of the Heavenly Word, did cast forth that Tyranny of Antichrist, with his Abominable Idolatry, Heresies, and False Worship; and sought to bring all her Children unto the Right Faith, and True service of God; and so is a purer, and more faithful Church than before.* Others add, *That the Laws of Christian Princes have been a means to bring Men to the outward Society of the Church, and so to make a visible Church: Neither were sufficient means wanting, in our Case, for the due Conviction of Mens Minds; but then they add, That the Question must not be, Whether the Means used were the Right Means, for the Calling and Converting a People to the Faith; but, Whether Queen Elizabeth took a lawful course for recalling, and re-uniting of Her Subjects unto those true Professors*

*Giffard's Answer to the Brownists, p. 55.*  
*Grave Con-? futation, &c. p. 9, 10, 11.*

*Professors, whose Fellowship they had forsaken; which they Justifie, by the Examples of Jchothaphat, and Josiah, Asa, and Hezekiah.*

*II. That we Communicate together in a False and Idolatrous Worship of God, which is polluted with Reading stinied Prayers, using Popish Ceremonies, &c:*

To this they Answer;

*I. That it is evident by the Word, That the Church hath used, and might lawfully use, in God's Worship, and Prayer, a stinied Form of Words: and that not only upon Ordinary, but Extraordinary Occasions, which requires an Extraordinary and Special Fervency of Spirit. Nay, they say, They are so far from thinking them unlawful, that in the ordinary and general occasions of the Church, they are many times more fit, than those which are called Conceived Prayers.*

*Ibid.*

*2. If Formes, thus devised by Men, be Lawful and Profitable, What sin can it be for the Governors of the Church, to Command, that such Forms be used; or, for us, that are perswaded of the Lawfulness of them, to use them? unless they will say, That therefore it is unlawful for us to Hear the Word, Receive the Sacraments, Believe the Trinity, and all other Articles of Faith, because we are Commanded by the Magistrates so to do: Whereas indeed, we ought the rather to do good things, that are agreeable unto the Word, when we know them also to be commanded by the Magistrate.*

*3. It*

3. It is true, the Non-conformists say, *The Liturgy is in great part picked and culled out of the Mass Book; but it followeth not thence, that either it is, or was esteemed by them a devised or false Worship; for many things contained in the Mass-Book it self are good and holy. A Pearl may be found upon a Dunghil; we cannot more credit the Man of Sin, than to say, That every thing in the Mass-Book is Devilish and Antichristian, for then it would be Antichristian to Pray unto God in the Mediation of Jesus Christ, to read the Scriptures, to profess many Fundamental Truths necessary to Salvation. Our Service might be Picked and culled out of the Mass-Book, and yet be free from all fault and tincture, from all shew and appearance of Evil; though the Mass-Book it self was fraught with all manner of Abominations* ——— But if it be wholly taken out of the Mass-Book, how comes it to have those things which are so directly contrary to the Mass, that both cannot possibly stand together? Yea, so many points, saith Bill, are there taught directly contrary to the foundation of Popery, that it is not possible Popery should stand, if they take place. And, saith he, it is more proper to say, the Mass was added to our Common Prayer, than that our Common Prayer was taken out of the Mass Book: for most things in our Common Prayer, were to be found in the Liturgies of the Church, long before the Mass was heard of in the World.

Pall against  
Can. Part. 1.  
p. 8.

4. As to the *Fasts, and Feasts, and Ceremonies* retained, they Answer, That what was Antichristian in them, was the Doctrine upon which those Practices were built in the Church of Rome, which being taken away by the Reformation, the things themselves are not Antichristian,

Giffard's  
Plain Decla-  
ration, &c.  
Preface.  
Answ. to the  
Brown: p.  
10, 11.

christian. As namely, saith Giffard, the Remission of Sins, and Merit of Eternal Life by Fasting, which is the Doctrine of the Romish Church; the Worship and Invocation of Saints and Angels; the Power of expelling Devils by the Sign of the Cross, and such like things, which the Papacy is full of, but rejected by us.

III. That our Ministry was Antichristian. To this they Answer.

Mr. Arthur  
Hildersham's  
Letter against  
Separation,  
Sect. 2, high-  
ly commended  
by Mr. J.  
Cotton, in  
his Preface  
before his  
Commenta-  
ries, on  
4 John.

I. That Antichrist is described in Scripture, not by his unlawful outward Calling, or Office, that he should exercise in the Church; but First by the False Doctrine he should Teach; and Secondly by the Authority he should Usurp, to give Laws to Mens Consciences, and to Rule in the hearts of Men as God. Which two Marks of Antichrist, as they may evidently be discerned in the Papacy, so admit all the outward Callings and Offices in the Church of England exercised, were faulty, and unwarrantable by the Word, yet you in your own Conscience know, that these Marks of Antichrist cannot be found among the worst of our Ministers. For neither do the Laws of our Church allow any to teach False Doctrine; and we all Profess Christ to be the only Law-giver to Conscience; neither is anything among us urged to be done, upon pain of Damnation, but only the Word and Law of God.

Id. Sect. 6,  
7, 8.  
K. Brad-  
shaw's An-  
swer to  
Johnfon.

2. That the Office, which our Laws call the Office of Priesthood, is the very same in substance with the Pastors Office described in the Word; and the manner of outward Calling unto that Office, which the Law alloweth, is the very same in substance which is set down in the Word. Doth the Word enjoin the Minister to Teach

Teach diligently? so, by our Laws, he is expressly charged at his Ordination to do, and forbidden to Teach any thing, as required of necessity to Salvation, but that which he is perswaded may be concluded and proved by the Scripture: yea, it Commandeth him, with all faithful diligence, to banish, and drive away all Erroneous and strange Doctrines, that are contrary to Gods VWord. Doth the VWord Authorise him, to Administer the Sacraments? So doth our Law. Doth the VWord require that the Minister should not only publicly Teach, but also oversee, and look to the Peoples Conversation, Exhorting, Admonishing, Reproving, Comforting them as well privately as publicly? So doth our Law. Lastly, Doth the VWord Authorise the Minister to execute the Censures and Discipline of Christ? our Law doth also command the same. So that, although many, to whom the execution of these things appertain, do grievously fail in the practice thereof, yet you see the Office which the Law enjoyneth to the Minister, is the same in substance, with that which the VWord layeth upon him. Tell us not then, That the same Name is given to our Office, as to the Popish Sacrificers. Do you think the worse of your self because you are called Brownists? And, shall the Holy Office and Calling, which is so agreeable to the VWord, be mistiked, because it is called a Priesthood? considering, that though it agree in Name, yet it differeth in Nature and Substance as much from the Romish Priesthood, as Light doth from Darknes.

IV. That Discipline is wanting in our Church. To which they Answer.

Hildersham's  
Letter, Sect.  
3.

I. That the want or neglect of some of those Ordinances of Christ, which concern the Discipline of his Church, and the outward calling of his Ministers, is no such sin, as can make either the Ministers, or Governors of our Church Antichrist, or our Church an Antichristian and False Church. And Mr. H. adds, That no one place of Scripture can be found, wherein he is called an Antichrist, or Antichristian, who holding the Truth of Doctrine, and professing those Articles of Religion that are Fundamental, as we do, doth swerve, either in Judgment, or Practice, from that Rule, which Christ hath given for the Discipline of his Church. Neither can you find any Antichrist mentioned in Scripture, whose Doctrine is sound. If then the Doctrine of our Church be sound, What Varrant have you to call us Antichrists? If our Pastors offer to lead you unto Salvation, through no other door than Christ, How dare you, that say you are Christ's, refuse to be guided by them? If our Assemblies be built upon that Rock, How can you deny them to be True Churches?

Grave Con-  
futation, &c.  
p. 17.

2 That the Substance of Discipline is preserved among us; in which they reckon Preaching of the Word, and Administration of Sacraments, as well as the Censures of Admonition, Suspension, Excommunication, and Provision for the Necessity of the Poor; which, say they, by Law, ought to be in all our Assemblies; and therefore we cannot justly be said to be without the Discipline of Christ; but rather that we having the Discipline of Christ; which is most substantial, do want the other, and so exercise it not rightly, that is to say, not by those Officers which Christ hath appointed. And farther they add, That the Laws of our Land do Authorize



rize the Minister to stay from the Lords Table, all such as are Uncatechised, and out of Charity, or any otherwise publick offenders; as appeareth in the Rubrick before the Communion, and in that which is after Confirmation.

Giffard's Answer to the Brownills, p. 47.

3. That although it were granted, That we wanted both the Exercise of the Churches Censures, and some of those Officers which Christ hath appointed to exercise them by, yet might we be a True Church notwithstanding: as there was a True Church in Judah all the days of Asa and Jeholaphat, yet was not the Discipline Reformed there till the latter end of Jeholaphat's Reign. The Church of Corinth was a True Church, even when the Apostle blamed them for want of Discipline. The Congregation at Samaria is called a Church, before the Discipline was established there. And even in Jerusalem there was a famous visible Church of Christ long before sundry parts of the Discipline (for want whereof they Condemn us) were established there; yea, it is evident, that by the Apostles themselves divers Churches were gathered some good space of time, before the Discipline was settled, or exercised: by all which it is manifest, that how necessary soever those parts of the Discipline (which we want) be, to the Beauty and Well-being, or preservation of the Church; yet are they not necessary to the being thereof; but a True Church may be without them.

Grave Con-  
futation, &c.  
p. 18.

Acts. 8, 12,  
19, 31.

4. That it doth not belong to private persons to set up the Discipline of the Church against the Will and Consent of the Christian Magistrate, and Governors of the Church: Nay, they declare, that in so doing, they should highly offend God. Giffard saith, That the Fetters and Chains

Grave Con-  
futation, &c.  
p. 51, 52.  
Giffard's An-  
swer, p. 59-  
95, 100,  
101, 102.

*Chains, can no faster bind the hands and feet of Brownists, then the hands of private Men are bound with the bands of Conscience, and the Fear of God, from presuming to take upon them Publick Authority. And if all the Brownists in the Land should come together, and choose a Minister and Ordain him, it would make him no more a Minister before God, then if all the Apprentices in London, taking upon them to choose a Lord Mayor, and Minister an Oath unto him, should make him a Lord Mayor. But of this more afterwards.*

V. *That the Ministers of our Church stand under (as they speak) an Antichristian Hierarchy. To which they Answer,*

*Grave Con-  
futation, &c.  
p. 19.*

*First, They deny that our Bishops can be called Antichristian, since they do, and by the Laws of the Land ought to hold and teach all Doctrines that are Fundamental; yea, some of them have Learnedly and soundly maintained the Truth against Hereticks, that have gain-say'd it; some have not only by their Doctrine and Ministry Converted many to the Truth, but have suffered Persecution for the Gospel.*

*Secondly, Suppose it were an Antichristian Yoke, which they deny; yet this doth not destroy the being of a True Church, or Ministry under it. Since both the Jewish and Christian Churches, have frequently born such a Yoke, and yet have been the True Churches of God still.*

*Thirdly. That there is nothing unlawful, or Antichristian in the Office of Bishops, if they consider them as the Kings Visitors and Commissioners, to see that the  
Pastors*

*Pastors do their Duties. And that this cannot destroy the nature of a Visible Church, to cast many particular Churches, under one Provincial, or Diocesan Government. Yea, Mr. Bradshaw undertakes to prove this, not only lawful, but expedient, to that degree, that he thinks the Magistrate cannot well discharge his Duty, as to the Oversight and Government of the Churches within his Dominions, without it: as is implied in the seven Queries he propounds to Fr. Johnson about it. But supposing them to be Pastors of the Churches under them, this, saith he, doth not overthrow the Office of Pastors to particular Congregations, so long as under them they perform the main and substantial Duties of True Pastors; which all the Ministers of our Church-Assemblies do, and by the Laws ought to do.*

Bradshaw's  
Answer to  
Johnson, p.  
65. Ed. 1642.

Page 49.

These Particulars I have laid together with all possible brevity and clearness, from the Authors of best reputation on both sides, that we might have a distinct view of the State of the Controversie about Separation, between the Old Non-conformists, and the Separatists of that time.

7 Sect. 12. But before we come to our present Times, we must consider the Alteration that was made in the State of this Controversie, by those who were called *Independents*, and pretended to come off from the Principles of *Brownism*, or rigid Separation.

And here I shall give an Account of the Progress of the Course of Separation, or the Steps by which it was carried on; and how it came at last to settle in the Congregational Way; and what the True State of the Difference was, between the Assembly of Di-

vines.

*vines, and the Dissenting Brethren; and how far the Reasons, then used, will hold against the present Separation.*

Stephen Off-  
wood's Ad-  
verse Testimony  
to John De-  
decluse and  
H. May, p.  
10, 39.

When those who were called *Brownists*, for the fiercer Exercise of their *new Church way*, withdrew into the *Low-Countreys*, they immediately fell into strange Factions and Divisions among themselves. A. D. 1582. Robert Brown, accompanied with Harrison a School-Master, and about 50 or 60 Persons, went over to Middleburgh, and there they chose Harrison Pastor, and Brown Teacher. They had not been there Three Months, but upon the falling out between Brown and Harrison, Brown forsakes them, and returns for England, and Subscribes, promising to the Archbishop, To live Obediently to his Commands. Concerning whom, Harrison Writes to a Friend in London in these words: *Indeed the Lord hath made a breach among us for our sins, which hath made us unworthy to bear his great and worthy Cause. Mr. Brown hath cast us off, and that with open, manifest, and notable Treacheries, and if I should declare them, you could not believe me. Only this I testify unto you, that I am well able to prove, That Cain dealt not so ill with his Brother Abel, as he hath dealt with me. Some of the words of Browns Subscription, were these, I do humbly submit my self to be at my Lord of Canterbury's Commandment, whose Authority, under Her Majesty, I will never relist, or deprave, by the Grace of God, &c. But, being a Man of a Restless, and Factious Temper, no Promises, or Subscriptions could keep him within due bounds; as one who lived at that time hath fully discovered. For, although he promised to frequent our Churches, and to come to Prayers*

Defence of  
the Admon.  
to the Fol-  
lowers of  
Brown, p.  
117.

*Prayers and Sacraments*, yet, living *School-Master* at *S. Olaves* in *Southwark* for two years, in all that time he never did it; and when he was like to have been question'd for it, he withdrew into another Parish. Sometimes he would go to hear *Sermons*, but that he accounted *no act of Communion*; and declared to his Friends, That he thought it *not unlawful to hear our Sermons*; and therefore perswaded his Followers in *London* so to do. Notwithstanding this, he *Preach-*  
*ed in Private Meetings*, and that in *the time of Publick Assemblies*, when he thought fit; Which this *Author*, though a *Non-conformist*, and Friend of *T. Cs.*, calls a *Cursed Conventicle*: who sets forth at large his *Strange Juglings*, and *Jesuitical Equivocations* in his *Subscription*. By the *Bishops Authority*, he said he meant only his *Civil Authority*; by *declaring the Church of England to be the Church of God*, he understood the *Church of his own setting up*; by *frequent-*  
*ing our Assemblies according to Law*, he meant, *the Law of God*, and not of the *Land*: he declared, *his Child was Baptized according to Law*, but then told his Followers, *it was done without his Consent* *Mr. Cotton*, of *New England*, hath this passage concern-  
*ing Brown*. The first *Inventor* of that way, which is called *Brownism*, from whom the *Seet* took its Name, fell back from his own way, to take a *Parsonage* called *Acourty*; God so, in a *strange (yet wise) Providence*, ordering it, that he, who had utterly renounced all the *Churches* in *England*, as no *Church*; should afterwards accept of one *Parish Church* among them, and it called, *A Church*. But upon the *Dissention* at *Middleborough*, between *Brown* and *Harrison*, that *Congregation* soon broke to pieces. *Ainsworth* cannot deny the early *Dissentions* between *Brown* and

Page 135.

Page 134.

Page 140.

Page 141.

Page 138, &amp;c.

 Counterpo-  
 son p. 25.  
 Cotton's  
 Answ. to R.  
 Williams, p.  
 122.

Offwood's  
Advertisse-  
ment, p. 15.

Harrison, Brown and Barrow, Barrow and Fr. Johnson; but he reckons up all the differences in Scripture from Cain and Abel downwards to justify theirs; notwithstanding, as Dr. O. well observes, *We are to distinguish between what falls out through the passions of Men, and what follows from the nature of the thing.* But one of their own Party at Amsterdam takes notice of a Third Cause of these Dissentions, viz. *The Judgment of God upon them.* I do see, saith he, *the hand of God is heavy upon them, blinding their Minds, and hardening their Hearts, that they do not see his Truth, so that they are at Wars among themselves, and they are far from that true Peace of God which followeth Holiness.*

There were two great Signs of *this hand of God upon them.*

*First, Their Invincible Obstinacy.*

*Secondly, The Scandalous Breaches which followed still one upon the other, as long as the course of Separation continued; and were only sometimes hindered from shewing themselves, by their not being let loose upon each other; For then the Firebrands soon appear, which at other times they endeavour to cover.*

Their great *Obstinacy* appears, by the Execution of Barrow and Greenwood, who being Condemned for *seditions Books*, could no ways be reclaimed; rather choosing to Dye, than to Renounce the Principles of Separation. But Penry, who suffered on the same account about that time, had more Relenting

ing in him, as to the business of Separation. For Mr. J. Cotton, of New-England, relates this Story of him, from the Mouth of Mr. Hildersham, an eminent Non-conformist; That he confessed, *He deserved Death at the Queens hand, for that he had Seduced many of Her Loyal Subjects to a Separation, from Hearing the Word of Life in the Parish Churches, Which though himself had learned to discover the Evil of, yet he could never prevail to recover divers of Her Subjects whom he had Seduced; and therefore the Blood of their Souls was now justly required at his hands.* These are Mr. Cotton's own words. Concerning Barrow, he reports from Mr. Dod's Mouth, that when he stood under the Gibbet, he lift up his eyes, and said, *Lord, if I be deceived, thou hast deceived me. And so being stopt by the hand of God, he was not able to proceed to speak any thing to purpose more, either to the Glory of God, or Edification of the People.* These Executions extremely startled the Party, and away goes Francis Johnson with his Company to Amsterdam; Johnson chargeth Ainsworth and his Party with *Anabaptism, and want of Humility and due Obedience to Government.* In short, they fell to pieces, separating from each others Communion: some say, *They formally Excommunicated each other;* but Mr. Cotton will not allow that, but, he saith, *They only withdrew* yet those who were Members of the Church do say, *That Mr. Johnson and his Company, were Accursed, and Avoided by Mr. Ainsworth and his Company: and Mr. A. and his Company were rejected and avoided by Mr. Johnson and his.* And one Church received the Persons Excommunicated by the other, and so became ridiculous to Spectators, as some of themselves confessed. Johnson and his Party charged the

Cotton's  
Answer to  
R. Williams:  
p. 17.

Clifton's  
Advertise-  
ment, p. 22.  
26.  
Way of Con-  
gregational  
Churches  
cleared, p. 6.

Profane  
Schism of the  
Brownists,  
p. 63.



1b. ch. 2. p.  
9.

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Offwood's  
Advertisse-  
ment, p. 43.

Schism of the  
Brownists, p.  
87.

Way of Con-  
gregational  
Churches, p.  
7.

See Smith's  
Reasons in  
Bernard  
against  
Brownists,  
called Plain  
Evidences, p.  
3, 6, 7.

Smith's Ep.  
to the Cha-  
racter.

other with *Schism in separating from them*: But, as others said, who returned to our Church; *Is it a greater Sin in them to leave the Communion of Mr. Johnson, than for him to refuse and avoid the Communion of all True Churches beside?* But the Difference went so high, that Johnson would admit none of Ainsworth's Company without Re-baptizing them; Ainsworth, on the other side, charged them with *woful Apostasy*: And one of his own Company said, *That he lived and died in Contentions*. When Robinson went from Leyden, on purpose to end these Differences, he complained very much of the *disorderly and tumultuous carriage of the People*; Which, with Mr. Ainsworth's Maintenance, was an early discovery of the Great Excellency of *Popular Church-Government*. Smith, who set up another separate Congregation, was Johnson's Pupil, and went over, *In hopes*, saith Mr. Cotton, *to have gained his Tutor from the Errors of his Rigid Separation*; but he was so far from that, that he soon outwent him: and he charges the other *Separate Congregations* with some of the very same Faults which they had found in the *Church of England*, viz. (1.) *Idolatrous Worship*; for if they charged the *Church of England* with *Idolatry*, in *Reading of Prayers*; he thought them equally guilty in *looking on their Bibles, in Preaching and Singing*. (2.) *Antichristian Government*, in adding the *Human Inventions of Doctors, and Ruling Elders*: which was *pulling down one Antichrist, to set up another*; and if one was the *Beast*, the other was the *Image of the Beast*. Being therefore unsatisfied with all Churches, he began one wholly new, and therefore Baptized himself. For, he declared, *There was no one True Ordinance with the other Separatists*. But this New Church was  
of

of short continuance, for, upon his Death, it dwindled away, or was swallowed up in the Common Gulf of *Anabaptism*. And now one would have thought here had been an end of *Separation*; and so in all probability there had; had not Mr. *Robinson* of *Leyden* abated much of the *Rigor* of it; for he asserted, *The Lawfulness of Communicating with the Church of England in the Word and Prayer, but not in Sacraments and Discipline*. The former he defended in a *Discourse* between *Ainsworth* and him. So that the present *Separatists*, who deny that, are gone beyond him, and are fallen back to the *Principles* of the *Rigid separation*. *Robinson* succeeded (though not immediately) *Jacob*, in his *Congregation* at *Leyden*, whom some make the *Father of Independency*. But from part of Mr. *Robinson's Church*, it spread into *New England*; for Mr. *Cotton* saith, *They went over thither in their Church-state to Plymouth*; and that *Model was followed by other Churches there; at Salem, Boston, Watertown, &c.* Yet Mr. *Cotton* protesteth, *That Robinson's Denial of the Parishonal Churches in England to be true Churches (either by reason of their mixt corrupt matter, or for defect in their Covenant, or for excess in their Episcopal Government) was never received into any heart, from thence to infer a nullity of their Church State.* And in his Answer to Mr. *Roger Williams*, he hath these words, *That upon due consideration he cannot find, That the Principles and Grounds of Reformation do necessarily conclude a Separation from the English Churches, as false Churches; from their Ministry as a false Ministry; from their Worship as a false Worship; from all their Professors as no visible Saints: Nor can I find, that they do either necessarily, or probably conclude a Separation from*  
*Hearing.*

*Cotton's*  
*Way cleared,*  
*p. 8.*

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*Page 144*

*Page 138*

R. Williams  
Answer to  
Cotton's  
Letter, p. 50.

Page 39.

Page 43.

Cotton's  
Answer to  
Williams, p.  
129, 132.

*Hearing the Word Preached by godly Ministers in the Parish Churches in England.* Mr. R. Williams urged Mr. Cotton with an apparent inconsistency between these Principles and his own Practice; for although he pretended to own the *Parish Churches as true Churches*, yet by his *Actual Separation from them*, he shewed, that really he did not; and he adds, that *Separation* did naturally follow from the old *Puritan Principles*; saying, *That Mr. Can hath unanswerably proved, That the Grounds and Principles of the Puritans against Bishops and Ceremonies, and profaneness of People professing Christ, and the necessity of Christ's Flock and Disciples, must necessarily, if truly followed, lead on to, and inforce a Separation.* Notwithstanding all this, Mr. Cotton doth assert the *Lawfulness of hearing English Preachers in our Parish Churches*; but then, he saith, *There is no Church Communion in Hearing, but only in giving the Seals.* Mr. Williams urgeth, *That there is Communion in Doctrine, and Fellowship of the Gospel.* Upon which, Mr. Cotton grants, *That though a Man may joyn in Hearing, and Prayer, before and after Sermon; yet not as in a Church-State.* Yet, after all, he will not deny our Churches to be *True Churches.* But, if they remain *true Churches*, it appears from the former Discourse, they can never justify *Separation* from them; upon the *Principles* of either Party. So that though those of the *Congregational Way* seem to be more moderate, as to some of their *Principles*, then the old *rigid Separatists*; yet they do not consider, that by this means they make their *Separation* more *Inexcusable.* The *Dissenting Brethren*, in their *Apologetical Narration*, to avoid the imputation of *Brownism*, deliver this as their Judgment, concerning our *Parochial Churches.*

And

*And for our own Congregations, viz. of England, we have this sincere Profession to make before God and all the World, that all that Conscience of the Defilements, we conceived to cleave to the true Worship of God in them, or of the Unwarranted Power in Church Governors exercised therein, did never work in us any other thought, much less opinion, but that Multitudes of the Assemblies, and Parochial Congregations thereof, were the True Churches and Body of Christ, and the Ministry thereof a True Ministry: much less did it ever enter into our hearts, to Judge them Antichristian; we saw, and cannot but see, that by the same reason, the Churches abroad in Scotland, Holland, &c. (though more Reformed) yet for their Mixture, must be in like manner Judged no Churches also; which, to imagine, or conceive, is, and hath ever been an horror to our thoughts. Yea, we have always professed, and that in those times when the Churches of England were the most, either actually overspread with Defilements, or in the greatest danger thereof; and when our selves had least, yea no hopes of ever so much as visiting our own Land again in peace and safety to our persons, that we both did and would hold Communion with them as the Church of Christ. This is a very fair Confession from the Dissenting Brethren; but then the difficulty returns with greater force; How comes Separation from these Churches to be lawful? If they had gone upon the Brownists Principles, all the Dispute had been about the truth or falsehood of them; but their truth being supposed, the necessity of Separation followed; whereas now, upon altering the state of the Controversie by the Independents, though their Principles seem more Moderate, yet their Practice is more Unreasonable. It is therefore a vain pretence used at this.*

*Apologet.  
Narrative, p.  
5, 6.*

this day, to justify the separation, That they do not deny our Churches to be true Churches, and that therein they differ from the old Separatists; It is true, in that Opinion they do; but in Separation they agree, which is the more unjustifiable in them, since they yield so much to our Churches. And yet herein, whatever they pretend, they do not exceed their Independent Brethren, whose Separation themselves Condemned. But the Presbyterians were then unsatisfied with this Declaration of the Dissenting Brethren, and thought, it did not sufficiently clear them from the Charge of Brownism; because (1.) They agreed with the old separatists in the Main Principle of Popular Church Government, Which, they say, is inconsistent with the Civil Peace; as may be seen, say they, in the Quarrels both at Amsterdam, and Rotterdam; and the Law-Suites depending before the Magistrates there. (2.) They overthrow the Bounds of Parochial Churches, as the Separatists did, and think such a Confinement Unlawful. (3.) They make true Saintship the necessary Qualification of Church Members, as the Separatists did: Whereby, say they, they confound the Visible, and Invisible Church, and make the same essential form of both. (4.) They renounce the Ordination received in our Church, but all the allowance they make of a true Ministry, is, by vertue of an explicit or implicit Call, grounded on the Peoples explicit or implicit Covenant, with such a Man as their Pastor. For when they first began to set up a Congregational Church, after the New Model, at Rotterdam, Ward was chosen Pastor, and Bridges Teacher, but they both Renounced their Ordination in England; and some say, They  
ordained

Anatomy of  
Independen-  
cy, p. 18, 19,  
20, &c.

ordained one another ; others, That they had no other Ordination, than what the Congregation gave them.

Se<sup>t</sup>. 13. And now, new Congregations began to be set up in *Holland*, upon these Principles ; but they again fell into Divisions as great as the former. *Simpson* renouncing his Ordination, was admitted a private member of the Church at *Rotterdam* ; but he grew soon unsatisfied with the Orders of that Church, and thought too great a Restraint was laid upon the private Members, as to the exercise of Prophecy ; and so he, and those who joyned with him, complaining of the Mischief of Impositions, were ready for a Separation, if that restraint were not speedily removed. *Mr. Bridge* yields to the thing, but not as to the time, viz. On the Lords Day after Sermon ; this gives no satisfaction, for they must have their will in every thing, or else they will never cease complaining of the Mischief of Impositions: And so *Mr. Simpson*, and his Party, set up a New Church of their own : Which *J. Goodwin* doth not deny ; for *Mr. Simpson*, saith he, upon dislike of some persons and things in that Church, whereof *Mr. Bridge* was Pastor, might seek and make a departure from it. But were these Churches quiet, after this Separation made ? So far from it, that the contentions and slanders were no less grievous, saith *Baylie*, than those of *Amsterdam*, betwixt *Ainsworth* and *Johnsons* followers. But did not *Mr. Bridges* Church continue in great quietness ? No, but in stead of that, they were so full of Bitterness, Reproaches, and hard Censures, that *Mr. Bridge* often declared, If he had known at first, what he met with afterwards, he would never have come amongst them, nor being amongst them, have given them such scope and

Answer to the  
Antapologia  
p. 245.

Diswaive  
from the Er-  
rors of the  
Times, p. 76.

Anatomy of  
Independ. p.  
6.

and liberty, as he had. It seems at last, he came to apprehend the necessity of *Impositions*, and the mischief of a *Separating dividing humor*. But the People having the *Power* in their hands, were resolved to shew, that they held it not in vain; for Mr. Ward, had it seems given Offence to some of the *Congregation*, by *Preaching the same Sermons there, which he had Preached before at Norwich*; this, and some other frivolous things, were thought *Intolerable Impositions*; and therefore against the *Will* of Mr. Bridge, they Depose Mr. Ward from his Ministry. This being a fresh discovery of the great inconveniency of *Popular Church Government*, gave a mighty alarm to the Brethren: which occasion'd a Meeting of the *Messengers from other Churches* (as they called them) for closing up of this wound; but they durst not search deep into it, but only skinn'd it over, to prevent the great reproach and scandal of it. From these things, the *Presbyterians* inferred the necessity of *Civil Authorities* interposing; and of not leaving all to *Conscience*. For, say they, *Conscience* hath been long urging the taking away that Scandal occasion'd at Rotterdam by that *Schism*, where divers *Members* left the one Church, and joyned to the other, so disorderly, wherein even the *Rulers* of one Church had a deep Charge; yet as that could not then be prevented, so there had been many Meetings, Sermons, and all means used to press the *Conscience* of taking it off, by a *Re-union* of the Churches, and yet the way to do it could never be found, till the *Magistrates Authority* and *Command* found it. These things I have more fully deduced; Not, as though bare *Dissentions* in a Church were an Argument of it self against it; but, to shew (1.) That *Popular Church Government* naturally leads



leads to Divisions, and leaves them without Remedy; and (2.) That humerous and factious People will always complain of the *Mischief of Impositions*, though the things be never so just and reasonable; and (1.) That this Principle of *Liberty of Conscience*, will unavoidably lead Men into *Confusion*: For when Men once break the *Rules of Order and Government in a Church*, they run down the Hill, and tumble down all before them. If Men complain of the *Mischief of our Impositions*, the Members of their own *Churches*, may on the same grounds, complain of theirs; and as the *Presbyterians* cannot Answer the *Independents*, as to the *Pretence of Conscience*; so it is impossible for either, or both of them, to Answer the *Anabaptists*, who have as just a *Plea for Separation* from them, as they can have from the *Church of England*.

Sett. 14. From hence we find, that, although the Pretence of the *Dissenting Brethren* seemed very modest, as to themselves; yet they going upon a Common Principle of *Liberty of Conscience*, the *Presbyterians* charged them with being the Occasion of that Horrible Inundation of *Errors and Schisms*, which immediately overspread this *City and Nation*: which I shall briefly represent in the words of the most eminent *Presbyterians* of that time. Thence Dr. A. Stuart, a zealous Scotch Presbyterian, said, Duply to M. S. p. 53. l That he verily believed, *Independency cannot but prove the Root of all Schisms and Heresies*: Yea, I add, saith he, *That by consequence, it is much worse than Popery*.

Thence the Scotch Commissioners, in the first place, Arguments of the Scotch Commiss. p. 3. 4. pressed *Uniformity in Religion*, as the only means to preserve

preserve Peace, and to prevent many Divisions and Troubles; a thing very becoming the King to promote, according to the practice of the good Kings of Judah; and a thing which, they say, all sound Divines and Politicians are for.

Serm. NOV.  
8. 1641.

Dr. Corn. Burgels told the House of Commons, That our Church was laid waste, and exposed to confusion, under the Plausible Pretence of not forcing Mens Consciences: and that, to put all Men into a course of Order and Uniformity, in God's way, is not to force the Conscience; but to set up God in his due place, and to bring all his People into the paths of righteousness and life.

Serm. before  
the Com.  
Feb. 19.  
1645.

The Errors and Innovations, under which we groaned so much of later years, saith M. r. Case, were but Tolerables Ineptiæ, Tolerable Trifles, Childrens Play, compared with these Damnable Doctrines, Doctrines of Devils, as the Apostle calls them: Polygamy, Arbitrary Divorce, Mortality of the Soul; No Ministry, no Churches, no Ordinances, no Scripture, &c. And the very foundation of all these laid in such a Schisme of Boundless Liberty of Conscience, and such Lawless Separation of Churches, &c.

Serm. before  
the Lord  
Mayor, Jan.  
24. 1645.

The Famous City of London is become an Amsterdam, saith Mr. Calamy, Separation from our Churches is Countenanced, Toleration is Cried Up, Authority asleep. It would seem a wonder, if I should reckon how many separate Congregations, or rather Segregations there are in the City; What Churches against Churches, &c. Hereby the hearts of the People are mightily distracted, many are hindered from Conversion,

on, and even the Godly themselves have lost much of the Power of Godliness in their Lives. The Lord keep us, saith he, from being Poysoned with such an Error as that of an Unlimited Toleration. A Doctrine that overthroweth all Church-Government, bringeth in Confusion, and openeth a wide door unto all Irreligion and Atheism.

Diversity of Religion, saith Mr. Matthew Newcomen, disjoyns and distracts the Minds of Men, and is the seminary of perpetual Hatreds, Jealousies, Seditions, Wars, if any thing in the world be; and in a little time, either a Schism in the State begets a Schism in the Church, or a Schism in the Church begets a Schism in the State: i.e. either Religion in the Church is prejudiced by Civil Contentions, or Church-Controversies and Disputes about Opinions break out into Civil Wars. Men will at last take up Swords and Spears in stead of Pens; and defend that by Arms which they cannot do by Arguments.

Serm. before  
the Parlia-  
ment. Sept.  
12. 1644.

These may serve for a Taste of the Sense of some of the most eminent Presbyterian Divines at that time, concerning the dangerous effects of that Toleration which their Independent Brethren desired.

The Dissenting Brethren finding themselves thus Loaden with so many Reproaches, and particularly with being the Occasion of so many Errors and Schisms, published their Apologetical Narration in Vindication of themselves, wherein (as is said before) they endeavour to purge themselves from the Impuration of Brownism; declaring, That they look-  
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*ed on some of our Churches as True Churches, and our Ministry, as a true Ministry; but yet they earnestly desire liberty, as to the Peaceable practice of their own way.*

To this the *Presbyterians* Answered,

*Observations  
and Annotations  
on the  
Apologetical  
Narration, p.  
17.*

*First*, That they did not understand by them, in what Sense they allowed *our Churches* to be true Churches.

*Secondly*, If they did, what Necessity there was for any Separation, or what need of Toleration.

As to the Sense in which they owned *our Churches* to be true Churches; either they understood it of a bare Metaphysical Verity, as many of our Divines, say they, grant it to the Romish Church; That she is a True Church, as a rotten Infectious Strumpet is a True Woman; and then they thank them for their Favour, that they hold our Churches in the same Category with Rome: or else they understand it in a Moral sense for sound and pure Churches, and then, say they, Why do ye not joyn with us, and Communicate as Brethren? Why desire ye a Toleration? Yes, say the Dissenting Brethren, we own you to be True Churches, and Communicate with you in Doctrine. To which the others reply'd, If you own it by External Act of Communion, ye must Communicate with us in Sacraments: but this ye refuse; therefore ye must return to the old Principles of Separation. For where there was such a refusal of Communion, as there was in them towards all Churches besides their own, there must lie at the bottom the same Principle of Separation, which was in the Brownists. And, as Mr. Newcomen urged them, their agreeing

*ing with us in Doctrines that are Fundamental, their holding one Head, and one Faith, doth not excuse them from being guilty of breach of Unity, and downright Schism, as long as they hold not one Body, one Baptism. For when Men make different Assemblies, and Congregations, and draw Men into Parties, it is not their owning the same Doctrine doth excuse them from Schism, as he proves from St. Augustin and Beza. Of which afterwards.*

*But still they denied themselves to be Brownists, or Rigid Separatists, because they separated from our Congregations as no Churches, and from the Ordinances dispensed as Antichristian, and from our People as no Visible Christians.*

*To which the other Replyed, That there was always a Difference among the Separatists themselves, some being more rigid than others; and as to the last Clause, none since Barrow had owned it. But, for the rest, only putting Unlawful for Antichristian; and by Ordinances, understanding Church-Ordinances, they own the very same Principles as the others did. And although in words they seem to own our Parochial Congregations to be true Churches; yet having the same Opinions with the more moderate Brownists, touching Church-Constitution, Matter, Form, Power, Government, Communion, Corruptions, &c. The consequence must be, say they, that we have no true Churches; and that our Ordinances are all unlawful. And the less cause they have to plead for their separation, by acknowledging our Churches to be True Churches, their Separation is so much the more culpable, and the grosser and more inexcusable the Schism. For, it is a greater*

*fn,*

*Narrative of  
New-Eng-  
land, &c.  
Postscript, p.  
52.*

*Baylies Dis-  
suasive, p.  
104.*

*sin, faith Bayly, to depart from a Church, which I profess to be True, and whose Ministry I acknowledge to be saving, than from a Church which I conceive to be False, and whose Ministers I take to have no calling from God; nor any Blessing from his hand.*

So that the *Independents* were then charged with *Schism* for these two things.

*Papers for  
Accommod. f.  
47.*

*First, For refusing Communion with those Churches, which they confessed to be true Churches. For, say the Members of the Assembly, Thus to depart from True Churches, is not to hold Communion with them as such, but rather by departing, to declare them not to be such.*

*Secondly, For setting up different Congregations, where they confessed there was an Agreement in Doctrine.*

*Señ. 15. But because some Men are so unwilling to understand the True State of this Controversie about separation, between the Divines of the Assembly, and the Independents, I shall here give a fuller account of it from the Debates between them.*

The desire of the *Independents*, as it was proposed by themselves at the Committee for Accommodation, Dec. 4. 1645. was this,

*That they may not be forced to Communicate as Members in those Parishes where they dwell; but may have liberty to have Congregations of such Persons who give good Testimonies of their Godliness, and yet out of tenderness*

*derness of Conscience, cannot Communicate in their Parishes, but do voluntarily offer themselves to joyn in such Congregations.*

To which the *Divines* of the *Assembly* Answered,  
Decemb. 15.

*This Desire is not to be granted them, for these Reasons.*

1. Because it holds out a *plain and total Separation* from the *Rule*; as if in nothing it were to be complied with; nor *our Churches* to be communicated with in any thing, which should argue Church-Communion. More could not be said, or done, against *False Churches*.

2. It plainly holds out, *The lawfulness of gathering Churches out of true Churches*, yea out of such *True Churches*, which are endeavouring farther to reform according to the word of God; whereof we are assured, there is not the least hint of any example in all the *Book of God*.

3. This would give Countenance to *A perpetual Schism and Division in the Church*, still drawing away some from the *Churches* under the *Rule*, which also would breed many Irritations among the *Parties* going away, and those whom they leave; and again, between the *Church* that should be forsaken, and that to which they should go.

Decemb. 23. The *Dissenting Brethren* put in their  
Reply to these *Reasons*.



To the *First Reason*, they say, (1.) That gathering into other Congregations such, who cannot, out of tenderneſs of Conſcience, partake as Members in their Churches, for the purer enjoyment (as to their Conſciences) of all Ordinances yet ſtill maintaining Communion with them as Churches, is far from Separation, much leſs a plain and total Separation. And this is not ſetting up Churches againſt Churches, but Neighbour Siſter Churches of a different Judgment. For, ſay they, if the pureſt Churches in the World (unto our Judgment, in all other reſpects) ſhould Impoſe as a Condition of receiving the Sacrament of the Lords Supper, any one thing, that ſuch tender Conſciences cannot joyn in (as ſuppoſe kneeling in the Act of Receiving, which was the caſe of Scotland and England) if they remove from theſe Churches, and have Liberty from a State to Gather into other Churches, to enjoy this and other Ordinances, this is no Separation.

(2.) That it is not a plain and total Separation from the Rule, unleſs they Wholly in all things differ, by ſetting up altogether different Rules of Conſtitution, Worſhip and Government; but they ſhall practice the moſt of the ſame things; and theſe the moſt ſubſtantial, which are found in the Rule it ſelf.

(3.) That they would maintain Occaſional Communion with their Churches, not only in Hearing and Preaching, but Occaſionally, in Baptiſing their Children in their Churches, and receiving the Lords Supper there, &c.

And, Would not all this clear them from the Imputation of Schiſm? Not agreeing in the main things?

*things? Not owning their Churches to be true? Not maintaining Occasional Communion with them? Let us hear, what the Divines of the Assembly think of all this.*

Thus they Answer,

*First, That although Tenderneſs of Conſcience may bind Men to forbear, or ſuſpend the Act of Communion in that Particular, wherein Men conceive they cannot hold Communion without ſin, yet it doth not bind to follow ſuch a poſitive Preſcript, as poſſibly may be divers from the Will and Counſel of God, of which kind we conceive this of Gathering Separate Churches out of True Churches, to be one.*

*Secondly, It is one thing to remove to a Congregation which is under the ſame Rule, another to a Congregation of a different Conſtitution from the Rule; in the former caſe a Man retains his Membership; in the latter he renounceth his Membership upon difference of Judgment, touching the very Conſtitution of the Churches, from and unto which he removes.*

*Thirdly, If a Church do require that which is evil of any Member, he muſt forbear to do it, yet without Separation. They who thought Kneeling in the Act of Communion, to be unlawful, either in England, or Scotland, did not ſeparate, or Renounce Membership, but did, ſome of them, with Zeal and Learning, defend our Church againſt thoſe of the Separation.*

*Fourthly*, The Notion of *Separation* is not to be measured by Civil *Acts* of *State*, but by the *Word* of *God*.

*Fifthly*, To leave all *Ordinary Communion* in any Church with dislike, when *Opposition* or *Offence* offers it *itself*, is to *separate* from such a *Church* in the *Scripture* Sense.

*Sixthly*, A total difference from *Churches* is not necessary to make a total *Separation*; for the most rigid *Separatists* hold the same rule of *Worship*; and *Government* with our *Brethren*; and under this pretence, *Novatians*, *Donatists*, all that ever were thought to *Separate*, might shelter themselves.

*Seventhly*, If they may occasionally exercise these *Acts* of *Communion* with us once, a second, or third time, without sin, we know no reason why it may not be ordinary without sin; and then *Separation* and *Church-Gathering* would have been needless. To *Separate* from those *Churches* ordinarily and visibly, with whom occasionally you may joyn without sin, seemeth to be a most *Unjust Separation*.

To the Second Reason, *The Dissenting Brethren* gave these Answers.

1. That it was founded upon this supposition, That nothing is to be tolerated which is unlawful in the Judgment of those who are to Tolerate: Which the *Divines* of the *Assembly* denied; and said, It was upon the supposition of the unlawfulness, to tolerate gathering

*gathering of Churches out of true Churches: which they do not once endeavor to prove lawful.*

2. *That if after all endeavors, Mens Consciences are unsatisfied, as to Communion with a Church, they have no Obligation lying upon them to continue in that Communion; or on the Churches to withhold them from removing to purer Churches; or if there be none such to gather into Churches.*

To which the *Divines* of the *Assembly* Replied.

I. That this opened a Gap for all *sects* to challenge such a Liberty as their due.

II. This *Liberty* was denied by the *Churches* of *New-England*; and they have as just ground to deny it as they.

To the third *Reason* they Answered.

First, *That the abuse of the word Schism hath done much hurt in the Churches; that the signification of it was not yet agreed upon by the State, nor debated by the Assembly.*

To which the others Reply;

That if the word *schism* had been left out, the Reason would have remained strong, *viz.* That this would give countenance to *Perpetual Division* in the *Churches*, still drawing away *Churches* from under the *Rule*. And to give countenance to an unjust, and  
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causeless separation from Lawful Church Communion, is not far from giving countenance to a Schism; especially when the grounds, upon which this Separation is desired, are such, upon which all other possible scruples, which erring Consciences may, in any other case, be subject unto, may claim the privilege of a like Indulgence, and so this Toleration being the first, shall indeed but lay the foundation, and open the Gap, whereat as many Divisions in the Church, as there may be Scruples in the Minds of Men, shall, upon the self-same Equity be let in.

Secondly, *This will give Countenance only to Godly Peoples joyning in other Congregations for their greater Edification, who cannot otherwise, without sin, enjoy all the Ordinances of Christ; yet so, as not condemning those Churches, they joyn not with, as false; but still preserving all Christian Communion with the Saints, as Members of the Body of Christ, of the Church Catholick; and joyn also with them in all duties of Worship, which belong to particular Churches, so far as they are able; and if this be called Schism, or Countenance of Schism, it is more then we have yet learned from Scriptures, or any approved Authors.*

To this, the Divines of the Assembly replied.

1. This desired forbearance is a perpetual Division in the Church, and a perpetual drawing away from the Churches under the Rule. For, upon the same pretence, those who scruple Infant-Baptism, may withdraw from their Churches, and so Separate into another Congregation; and so in that some practice may

may be scrupled, and they Separate again: Are these Divisions, and Sub-Divisions, say they, as lawful as they may be infinite? or, Must we give that respect to the Errors of Mens Consciences, as to satisfy their Scruples, by allowance of this liberty to them? And, Doth it not plainly signifie, that Errors of Conscience is a protection against Schism?

2. The not condemning of *our Churches as false*, doth little extenuate the *Separation*: for, divers of the *Brownists*, who have *totally separated* in former times, have not condemned *these Churches as false*; though they do not pronounce an Affirmative Judgment against us, yet the very *Separating* is a tacit and practical condemning of *our Churches*, if not *as false*, yet *as impure*, *conseqs* as that in such Administrations, they cannot be by them, as Members, Communicated with, without sin. And when they speak of Communion with us, as *Members of the Church Catholick*, it is as full a declining of *Communion* with us as *Churches*, as if we were *false Churches*.

3. We do not think differences in Judgment in this, or that Point, to be *Schism*, or that every inconformity unto every thing used or enjoyned is *Schism*, so that *Communion* be preserved; or that *Separation* from *Idolatrous Communion*, or *Worship*, *ex se* unlawful, is *Schism*: but to joyn in *Separate Congregations* of another Communion, which succession of our Members is a manifest rupture of our *Societies* into others, and is therefore a *Schism* in the *Body*: and if the Apostle do call those *Divisions* of the *Church*, wherein *Christians* did not Separate into divers *formed Congregations*, of several Communion in the *Sacra-*  
ment

ment of the Lords Supper Schismes, much more may such Separation as this desired, be so called.

4. *Scruple of Conscience* is no cause of Separating, nor doth it take off *causeless separation* from being *Schism*, which may arise from *Errors of Conscience*, as well as carnal and corrupt reasons; therefore we conceive the causes of Separation must be shewn to be such *ex natura rei*,<sup>14</sup> will bear it out; and therefore we say, that the granting the liberty desired will give countenance to *Schism*.

5. We cannot but take it for granted upon evidence of Reason, and Experience of all Ages, that this Separation will be the Mother and Nurse of Contentions, Strifes, Envyings, Confusions, and so draw with it that breach of Love, which may endanger the heightning of it into formal *Schism*, even in the sense of our Brethren.

6. What is it that approved Authors do call *Schism*, but the breaking off Members from their Churches, which are lawfully constituted Churches, and from Communion in Ordinances, &c. without just and sufficient cause, *ex natura rei*, to justify such secession, and to joyn in other Congregations of Separate Communion, either because of personal failings in the Officers, or Members of the Congregation from which they separate, or because of causeless *Scruple* of their own Conscience, which hath been called setting up *altare contra altare*: from which they quote St. Augustin, and Cameron.

Thus



Thus I have faithfully laid down the *State* of this *Controversie* about *separation*, as it hath been managed in former times among us. From whence there are these things to be considered by us, which may be of some use in our following Discourse.

(1.) That all the old *Non-conformists* did think themselves bound in Conscience to Communicate with the *Church of England*, and did look upon *Separation* from it to be Sin, notwithstanding the Corruptions they supposed to be in it. This I have proved with so great evidence in the forgoing Discourse; that those who deny it, may, with the help of the same *Metaphysicks*, deny, That the *Sun* shines.

(2.) That all Men were bound in Conscience towards preserving the *Union* of the *Church*, to go as far as they were able. This was not only Asserted by the *Non-formists*, but by the most rigid *Separatists* of former times, and by the *Dissenting Brethren* themselves. So that the *lawfulness* of *Separation*, where *Communion* is lawful, and thought so to be by the persons who *Separate*, is one of the Newest Inventions of this Age; but what new Reasons they have for it, besides Noise and Clamour, I am yet to seek.

(3.) That bare *Scruple* of *Conscience* doth not justify *Separation*, although it may excuse *Non-communication* in the particulars which are scrupled; provided that they have used the best means for a right information.

( 4. ) That where *occasional Communion is lawful, constant Communion is a Duty*. Which follows from the *Divines* of the *Assembly* blaming the *Dissenting Brethren* for allowing the lawfulness of *occasional Communion* with our *Churches*, and yet forbearing ordinary *Communion* with them. For, say they, *to separate from those Churches ordinarily and visibly, with whom occasionally you may joyn, seemeth to be a most unjust Separation.*

( 5. ) That withdrawing from the *Communion* of a *True Church*, and setting up *Congregations* for purer *Worship*, or under another *Rule*, is plain and downright *Separation*; as is most evident from the *Answer* of the *Divines* of the *Assembly* to the *Dissenting Brethren*.

Se<sup>t</sup>. 16. From all this it appears, that the present practice of *Separation* can never be justified, by the old *Non-conformists Principles*; nor by the *Doctrine* of the *Assembly of Divines*. The former is clear from undeniable Evidence, and the latter is in effect confessed by all my Adversaries. For, although they endeavour all they can, to blind the Readers Judgment, with finding out the disparity of some circumstances, which was never denied; yet not one of them can deny, that it was their Judgment, That the holding of *Separate Congregations for Worship*, where there was an agreement in *Doctrine*, and the *Substantials* of Religion, was *Unlawful, and Schismatical*. And this was the point, for which I produced their Testimony in my Sermon: and it still stands good against them. For their resolution of the case,

doth

Baxter's Answer, p. 89.  
Dr. O. p. 50.

doth not depend upon the particular circumstances of that time, but upon General Reasons drawn from the Obligations to preserve *Unity* in Churches; which must have equal force at all times, although there happen a great variety, as to some circumstances. For whether the greater purity of Worship be pleaded, as to one circumstance, or another, the general case, as to Separation, is the same: whether the Scruples do relate to some Ceremonies required, or to other Impositions as to Order and Discipline; if they be such as they pretend to, a necessity of Separation on their Account; it comes at last to the same point. Was it unlawful to desire a Liberty of *Separate Congregations*, as the *Dissenting Brethren* did, because of *some scruples of Conscience in them*? and is it not equally unlawful in others, who have no more but *Scruples of Conscience* to plead, although they relate to different things? I will put this case as plain as possible, to prevent all subtuges and slight evasions. Suppose five Dissenting Brethren now, should plead the necessity of having *Separate Congregations*, on the account of very different *Scruples of Conscience*; one of them pleads, that his Company scruple the *use of an imposed Liturgy*: another saith, His People do not scruple that, but they cannot bear the *Sign of the Cross, or Kneeling at the Communion*; a third saith, If all these were away, yet if their Church be not *rightly gather'd and constituted*, as to *matter and form*, they must have a *Congregation* of their own; a fourth goes yet farther, and saith, Let their *Congregation* be *constituted* how it will, if they allow *Infant-Baptism*, they can never joyn with them; nor, saith a fifth, can we, as long as you allow Preaching by *set forms*, and your

Ministers stint themselves by *Hour-glasses*, and such like Human Inventions: Here are now very different *scruples of Conscience*; but, Doth the nature of the case vary, according to the bare difference of the *scruples*? One Congregation scruples any kind of Order as an unreasonable Imposition and restraint of the *Spirit*, is *separation* on that account *lawful*? No, say all other Parties against the *Quakers*; because their *scruples* are *unreasonable*. But is it lawful for a Congregation to separate on the account of *Infant-Baptism*? No, say the *Presbyterians* and *Independents*, that is an *unreasonable scruple*. Is it lawful for Men to Separate to have greater *purity* in the frame and order of Churches, although they may *occasionally* joyn in the duties of *Worship*? No, saith the *Presbyterians*, this makes way for all manner of *Schism's* and *Divisions*, if meer *scruple of Conscience* be a sufficient ground for *Separation*: and if they can joyn *occasionally* with us, they are bound to do it *constantly*; or else the obligation to Peace and Unity in the Church signifies little: No Man's *Erroneous Conscience* can excuse him from *Schism*. If they alledge grounds to justify themselves, they must be such as can do it *ex natura rei*, and not from the meer error or mistake of *Conscience*. But, at last, the *Presbyterians* themselves come to be required to joyn with their Companies in Communion with the Church of England, and if they do not, either they must desire a *separate Congregation*, on the account of their *Scruples*, as to the *Ceremonies*, and then the former Arguments unavoidably return upon them. ( For the Church of England hath as much occasion to account those *Scruples* *Unreasonable*, as they do those of the *Independents*, *Anabaptists*, and *Quakers*,) Or else

else they declare, They can joyn *occasionally* in *Communion* with our Church, but yet hold it lawful to have *separate Congregations* for greater *Purity of Worship*; and then the obligation to *Peace and Unity* ought to have as much force on them, with respect to our Church, as ever they thought it ought to have on the *dissenting Brethren*, with respect to themselves. For no *disparity*, as to other *Circumstances*, can alter the nature of this Case; *viz.* That as far as Men judge *Communion* lawfull, it becomes a *Duty*, and Separation a Sin; under what denomination soever the persons pass. For the fault doth not lie in the *Circumstances*, but in the nature of the Act; because then *Separation* appears most unreasonable, when *occasional Communion* is confessed to be *lawful*. As will fully appear by the following Discourse. Those Men therefore speak most agreeably to their present practice, although least for the *honor* of the *Assembly*, who confess, *That they were transported with undue heats, and animosities against their Brethren; which deserve to be lamented, and not to be imitated; that they are not obliged to vindicate all they said, nor to be concluded by their Determinations: that it is to be hoped, the Party is become wiser since.* This is plain dealing, and giving up the Cause to the *dissenting Brethren*; and that in a matter wherein they happened to have the strongest reason of their side. But hereby we see, that those who justify the present *Separation* have forsaken the *Principles* and *Practices* of the old *Non-conformists*; as to this point of *separation*.

Mischief of  
Impos. p. 58,  
68, 69.

Letter out of  
the Country.  
p. 28.

Sett. 17. It remains now, that I shew how far they are likewise gone off from the Peaceable Principles of

of

of their Predecessors, as to private persons undertaking to reform the Discipline of the Church, and setting up new Churches, against the consent of the Magistrate, in a Reformed Church: and particularly, as to the Preaching of their Ministers, when Silenced by our Law's. This I am the more obliged to do, because when I said, That I was certain, that Preaching in opposition to our Established Laws, is contrary to the doctrine of all the Non-conformists of former times, Mr. B. is pleased to say, *That my Assertion is so rash and false, in matters of notorious Fact, that it weakeneth his Reverence of my Judgment, in matters of right.* I should desire no better Terms from Mr. B. as to the matter of right in this present Controversie, than that he would be determin'd by the plain Evidence of the Fact; and if what I said be true, and notoriously true, I shall leave him to consider on whose side the Rashness lies.

*Answer to my  
Sermon, p. 21.*

*Giffard's Answer to the  
Brownists, p.  
104.*

Giffard makes this one principal part of *Brownism*, *That Churches are to be set up, and Discipline reformed, without the consent of the Christian Magistrate: Brown maketh many Arguments, saith he, to prove, that Princes are not to be stayed for, nor yet to have to do, by Publick Power, to establish Religion. Which Opinion of his, is such abridging the Sacred Power of Princes, and such horrid Injury to the Church, contrary to the manifest Word of God, that if there were nothing else, it is enough to make him an odious and detestable Heretick, untill he shew Repentance.* But to clear this matter, he distinguishes, (1.) of Princes that are enemies to Christianity; as they were in the time of the Apostles; to what end, saith he, should they, having Authority from Christ, to establish Discipline, sue unto

unto the Courts of such Princes, or attend their pleasure. (2.) Of such who profess Christianity, but are Idolaters. In this case, he saith, they are neither bound to forbear Preaching, nor setting up Discipline if they do oppose it. (3.) Of such Princes, who own the true Doctrine of Christianity, but the Churches in their Dominions are corrupt in Discipline. In this case he determines, That though every Man is to take care to keep a good Conscience, yet no private persons are to break the Unity and Peace of the Faithful, or to take upon them Publick Authority to reform: which he there proves, and concludes it to be a wicked and dangerous Principle in the Brownists to hold the contrary.

In Answer to this, Barrow saith, That the Servants of God ought not to be stayed from doing the Commandments of God, upon any restraint, or persecution of any Mortal Man whatsoever; and for this he quotes the example of the Apostles, who then had been guilty of the same disobedience and rebellion, if Princes had been to be stayed for, or their restraint been a sufficient let: and adds, That they only, according to Gods Commandment, refrained from their Idolatry, and other Publick Evils, and Assembled together in all holy and peaceable manner, to Worship the Lord our God, and to joyn our selves together in the Faith, unto mutual Duties, and to seek that Government which Christ left to his Church, and for the Church to erect the same.

Barrow &  
gainst Giff-  
sard, p. 105.

To the Instance of the Apostles, Giffard had Answered, That they were furnished with an extraordinary Authority and Commission by Christ, to set up his Kingdom:



dom: but ye have no Commission from God, it is the Devil that hath set you forward; And will ye, in such vile and wretched manner, pretend the Examples of the Primitive Churches? Barrow replies, If the Commandment of God were sufficient warrant to the Apostles to do their Work, though all the Princes of the World resisted; then must the Commandment of the same God, be of the same effect to all other Instruments, whom it pleaseth the Lord to use in their callings to his Service also, though all the Princes in the World should withstand, and forbid the same. By this we see, this was a great point in controversie between the Brownists and Non-conformists. Which will more appear by the Dispute between Fr. Johnson and Jacob. For among the points of false Doctrine which he charges

Page 7072. the Non-conformists with, whom they called the forward Preachers; these are two.

1. That the planting, or reforming of Christ's Church must tarry for the Civil Magistrate, and may not otherwise be brought in by the Word and Spirit of God in the Mouths of his weakest Servants, except they have Authority from Earthly Princes; which Doctrine, saith he, is against the Kingly Power of Christ, and three whole Lines of Scripture, which he there puts together.

2. That it is lawful for a Minister of Christ to cease Preaching, and to forsake his Flock, at the commandment of a Lord Bishop: Which Doctrine, he saith, is contrary to two Lines of Scripture more, with the bare numbers of Chapter and Verse. But, lest it should be supposed, that these two were among those which Jacob saith, he falsely laid to their charge; we find both

both these Doctrines owned by the several Non-conformists, who joyned together in a Confutation of the Brownists. For, say they, As to the Peoples power of Reforming, Confut. of the Brown. p. 71.

First, We cannot find any Warrant in Holy Scripture, for them that are private Members of any Church, to exact the Discipline, no not though the Magistrate and Ministers, who should deal in this work, were altogether profane and ungodly.

Secondly, We esteem our Prince to be a most Lawful and Christian Magistrate, and our Ministers to be true Ministers of Christ, and therefore we are justly afraid, that by enterprising a publick Reformation, not only without, but contrary to the direction and liking of them, who by God's word ought to have, if not the only, yet the principal hand in that work, we should highly offend God.

Thirdly, That for the want of Publick Reformation, the Magistrate is every where blamed, and no where the Church, for ought we can find: Oft are the Priests and People blamed for erecting and practising Idolatry, but never for that they plucked it not down, when their Princes had set it up; neither can we find, whether ever the Church, under a Christian Magistrate, was by any Prophet, either commanded to deal (otherwise than by perswasion) in publick Reformation, when the Magistrate neglected it; or reproved for the contrary. Page 22.

Fourthly, To the Instance of the Apostles they Answer Two things.

I. That though they set up Church-Government without the Magistrates leave; yet not contrary to his liking; or when he opposed his Authority directly, and inhibited it; they never erected the Discipline, when there was so direct an opposition made against it by the Civil Magistrates.

II. If it could be proved that the Apostles did so then, yet would it not follow, that we may do so now; for neither was the Heathen Magistrate altogether so much to be respected by the Church, as the Christian Magistrate is; neither have our Ministers and People now so full and absolute a power, to pull down, and set up Orders in the Church, as the Apostles (those wise Master-builders) had.

Fifthly, As to their Ministers Preaching being Silenced, they declare,

Page 41:

I. So long as the Bishops Suspend, and Deprive, according to the Law of the Land, we account of the Action herein, as of the Act of the Church, which we may and ought to reverence, and yield unto; if they do otherwise, we have liberty given us by the Law to appeal from them. If it be said, the Church is not to be obey'd when it Suspends and deprives us, for such causes as we in our Consciences know to be insufficient. We Answer, That it lieth on them to Depose, who may Ordain; and they may shut that may open. And as he may, with a good Conscience execute a Ministry, by the Ordination and Calling of the Church, who is privy to himself of some unsuitness (if the Church will press him to it) so may he who is privy to himself, of no fault that

that deserveth Deprivation, cease from the execution of his Ministry, when he is pressed thereunto by the Church. And if a guiltless person, put out of his Charge by the Churches Authority, may yet continue in it, What proceedings can there be against guilty persons, who, in their own conceit, are alwayes guiltless, or will at least pretend so to be; seeing they will be ready alwayes to object against the Churches Judgment, That they are called of God, and may not therefore give over the Execution of their Ministry at the will of Bishops?

The Second  
Quære.

2. That the case of the Apostles was very different from theirs in Three respects.

First. They that Inhibited the Apostles, were known and professed enemies to the Gospel.

Secondly. The Apostles were charged not to teach in the Name of Christ, nor to publish any part of the Gospel, which Commandment might more hardly be yielded unto, than this of our Bishops, who, though they cannot endure them which teach that part of the Truth that concerneth the good Government, and Reformation of the Church, yet are they not only content that the Gospel should be Preached, but are also Preachers of it themselves.

Thirdly. The Apostles received not their Calling and Authority from Men, nor by the hands of Men, but immediately from God himself, and therefore also might not be restrain'd or deposed by Men; whereas we, though we exercise a Function, whereof God is the Author, and we are also called of God to it, yet are we called and

*ordained by the hands and Ministry of Men, and may therefore by the Ministry of Men be also deposed, and restrained from the Exercise of our Ministry.*

*Answer to  
Letter, p. 22.*

To this, which I had referred Mr. B. to, he gives this Answer, *If Mr. Rathband hath denied this, it had been no proof.* Did I ever mention Mr. Rathband's Testimony as a sufficient proof? My words are, That I was certain their Practice was contrary to the Doctrine of all the Non-conformists, as you may see in the Book published in their name by Mr. Rathband. Can any thing be plainer, than that the Book was written by the Non-conformists, and that Mr. Rathband was only the Publisher of it? This way of Answering is just, as if one should quote a passage out of *Curcellæus* his Greek Testament, and another should reply, If *Curcellæus* said so, it had been no proof. Can Mr. B. satisfy his Mind with such Answers?

*Unreasonableness of  
Separation,  
p. 89.*

When Fr. Johnson said, *That our Ministers ought not to suffer themselves to be Silenced and Deposed from their Publick Ministry, no not by Lawful Magistrates.* Mr. Bradshaw Answered, *This Assertion is false and seditious.* And when Johnson saith, *That the Apostles did not make their immediate Calling from God the ground of their refusal; but this, that they ought to obey God rather than Man; which is a Duty required of all Ministers and Christians.* Bradshaw (a Person formerly in great esteem with Mr. Baxter, and highly commended by the Author of the *Vindication* of his Dispute with Johnson) gives this Answer.

1. *Though*

1. Though the Apostles did not assign their immediate Calling from God, as the Ground of their refusal, in so many Letters and Syllables, yet that which they do assign, is by Implication, and in effect the same with it. For it is as much as if they had said, God himself hath imposed this Calling upon us, and not Man; and therefore except we should rather obey Man than God, we may not forbear this Office which he hath imposed upon us. For, opposing the Obedience of God to the obedience of Man, they therein plead a Calling from God, and not from Man; otherwise, if they had received a Calling from Man, there had been incongruity in the Answer; considering, that in common sense and reason, they ought so far forth to obey Men, forbidding them to exercise a Calling, as they exercise the same by vertue of that Calling. Else, by this reason, a Minister should not cease to Preach, upon the Commandment of the Church, that hath chosen him; but should be bound, to give them also the same Answer, which the Apostles gave, which were absurd. So that by this gross conceit of Mr. Johnson, there should be no Power in any sort of Men whatsoever, to depose a Minister from his Ministry; but that notwithstanding any Commandment of Church or State, the Minister is to continue in his Ministry.

2. For the further Answer of this his ignorant conceit, plainly tending to Sedition, we are to know, that though the Apostles, Prophets, and Evangelists, Preached Publickly, where they were not hindred by open violence; and did not, nor might not leave their Ministry upon any Human Authority, or Commandment whatsoever, because they did not enter into, or exercise the same upon  
the

the will and pleasure of any Man whatsoever; yet they never erected and planted Publick Churches and Ministries in the Face of the Magistrate, whether they would or no; or in despite of them; but such, in respect of the Eye of the Magistrate, were as private and invisible as might be.

3. Neither were some of the Apostles only forbidden, so as others should be suffered to Preach the same Gospel in their places; but the utter abolishing of Christian Religion was manifestly intended in Silencing of them. But our Churches whereof we are Ministers, are no private and secret Assemblies, such as hide themselves from the Face of a persecuting Magistrate and State; but are publick, professing their Worship, and doing their Religion in the face of the Magistrate and State; yea, and by his Countenance, Authority and Protection; and we are set over those Churches, not only by a Calling of our People, but also by the Authority of the Magistrate, who hath an Armed Power to hinder any such publick action; who is willing also to permit and maintain other true Ministers of the Gospel, in those places where he forbiddeth some. If therefore after our publick calling, to Minister to such a known and Publick Church, not by the Church only, but by the Magistrate also, the Magistrate shall have matter against us (whether just or unjust it skilleth not) and shall in that regard forbid us to Minister to our Church; I see not by what Warrant in Gods Word, we should think our selves bound notwithstanding to exercise our Ministry still; except we should think such a Law of Ministry to lie upon us, that we should judge our selves bound to run upon the Swords point of the Magistrate, or to oppose Sword to Sword. And suppose the Magistrate should do it unjustly, and against



against the will of the Church, and should therein sin; yet doth not the Church in that regard cease to be a Church, nor ought she therein to resist the Will of the Magistrate; neither doth she stand bound, in regard of her affection to her Minister ( how great and deserving soever ) to deprive her self of the Protection of the Magistrate, by leaving her publick standing, to follow his Ministry in private, and in the dark; refusing the benefit of all other Publick Ministry, which with the leave and liking of the Magistrate she may enjoy.

4. Neither do I know what warrant any ordinary Minister hath, by Gods Word, in such a case, so to draw any such Church or People to his private Ministry, that thereby they should hazard their outward state and quiet in the Common-wealth where they live; when in some competent measure they may publickly, with the grace and favor of the Magistrate, enjoy the ordinary means of Salvation by another: and ( except he have a calling to Minister in some Church ) he is to be content to live as a private member, till it shall please God to reconcile the Magistrate to him, and to call him again to his own Church; labouring mean while privately, upon particular occasions offered, to strengthen and confirm in the wayes of God, those People that are deprived of his publick Labour. And I take it to be the duty of the People, in such a Case, if they will approve themselves faithful Christians, and good Subjects, so to submit to the Ministry of another, as that by Prayer, and all other good, dutiful, and loyal means, they may do their best endeavor to obtain him, of whom, against their will, they have been deprived, and still to affect and love him as their Pastor: now, if the People do thus, then is  
that:

*that Minister called to be Silent, not only by the Magistrate, but by them also, though with much grief.*

*Answer to  
Serm. p. 99.*

To this Testimony of Mr. Bradshaw, all that Mr. B. saith, is, *That Bradshaw thought, we should submit to a Silencing Law, where our Ministry was unnecessary, and so doth he.* If Mr. B. did allow himself any time to consider what he writes, he would never have given such an Answer as this. For, Mr. Bradshaw never puts the case upon the necessity, or no necessity of their Preaching, but upon the allowance, or disallowance of the Christian Magistrate. And if it had been resolved upon the point of necessity, Is it possible for Mr. B. to think there was less necessity of Preaching at that time, than there is now, when himself confesseth, several years since, *That Thirty years ago, there were many bare Reading, not Preaching Ministers, for one that there is now?* And what was there, which the old Non-conformists more complained of, than the want of a more Preaching Ministry? This then, could not be Mr. Bradshaw's Reason; and Mr. Baxter, upon second thoughts, cannot be of that opinion.

*Defence of  
the Cure of  
Divisions, p.  
55.*

*Cassand.  
Anglic. p. 2.*

I have yet one Argument more, to prove this to have been the general sense of the Non-conformists; which is Mr. Sprin's Argument for Conformity in case of Deprivation; Which is, that where two Duties do meet, a greater, and a less, whereof both cannot be done at the same time, the lesser duty must yield unto the greater; but this Doctrine of suffering Deprivation for not Conforming, teacheth, and the practice thereof causeth, to neglect a greater duty

duty for performing of a less ; therefore it seemeth to be an Error in Doctrine, and a Sin in Practice. The force of which Argument doth necessarily suppose, That Ministers, deprived by Law, are not to exercise their Ministerial Function in opposition to the Law's. And to confirm this, several *Non-conformists* undertook to Answer this Argument, and to give an account of the disparity of the case, as to the *Apostles* times, and ours. For Mr. *Sprint* had urged the instance of the *Apostles* to this purpose, since they submitted to *Jewish Ceremonies* rather than lose the liberty of their Ministry, they ought to yield to our *Ceremonies* on the same ground ; to which they Answer ; *That the Apostles had far greater reason so to do ; because their Ministry was of far greater excellency, and usefulness, and therefore the Argument was of much greater weight with the Apostles, than it could be with them.* For, say they, *What one Minister of the Gospel is there, that dare be so presumptuous, as to say, That his Preaching and Ministry can be of that necessity, and use for the Glory of God, and good of his Church ; as was the Ministry of his Apostles ? The work whereunto the Lord called and separated the Apostles ( viz. the planting of the Church, and the Preaching the Gospel to all Nations ) was such, as could not have been performed by any other, but the Apostles alone ; but in deprivation of our Ministers that refuse conformity, there is no such danger, and of their Preaching there can be no such necessity imagined ; though they Preach not, the Gospel is Preached still, and that soundly, and fruitfully.* Did these Men think, the *Apostles* Woe be unto me if I Preach not the Gospel, did reach to their case ? Can Mr. B. imagine, that such

Men thought themselves still bound to Preach, although they were silenced by our Laws?

And now, I hope, I have proved that to be *evidently* True, which Mr. B. saith was *notoriously false*: But if after all this, Mr. B. will persist, in saying, *That he knew those who did otherwise*; all that I have to say to it, is, That I hope Mr. Bs. Acquaintance, both of the one, and the other Party (if they were such, as he represents) are not to be the Standard for all the rest; for, it seems, he was not very happy in either.

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## PART II.

## PART II.

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*Of the Nature of the Present Separation.*

SECT. I.



Having made it my business, in the foregoing *Discourse*, to shew, How far the *present Dissenters* are gone off from the Principles of the old *Non-conformists*; I come to consider, What those

*Principles* are, which they now proceed upon;  
And those are of Two sorts.

*First*, Of such as hold *partial, and occasional Communion with our Churches to be lawful*; but not total and constant, i. e. they judge it lawful at *some times* to be present in *some part* of our *Worship*, and upon particular occasions to partake of *some acts of Communion with us*; but yet, they apprehend *greater purity and edification in separate Congregations*, and when they are to choose, they think themselves bound to choose these, although at *certain seasons* they may think it

N 2

lawful

*lawful to submit to occasional Communion with our Church, as it is now established.*

*Secondly, Of such as hold any Communion with our Church to be unlawful, because they believe the Terms of its Communion unlawful; for which they instance, in the constant use of the Liturgy; the Aereal sign of the Cross; kneeling at the Communion; the observation of Holy-dayes; renouncing other Assemblies; want of Discipline in our Churches; and depriving the People of their Right in choosing their own Pastors.*

To proceed with all possible clearness in this matter, we must consider these Three things, 1. What things are to be taken for granted by the several parties, with respect to our Church. 2. Wherein they differ among themselves about the nature and degrees of Separation from it. 3. What the true State of the present Controversie about Separation, is.

I. In General, they cannot deny these three things.

1. That there is *no reason* of Separation, because of the *Doctrine* of our Church.
- 2: That there is *no other reason* of Separation because of the Terms of our Communion, than what was from the beginning of the *Reformation*.
3. That *Communion* with our Church hath been still allowed by the *Reformed Churches* abroad.

I. That

1. That there is no Reason of Separation, because of the *Doctrin* of our Church. This was confessed by the *Brownists*, and most rigid Separatists; as is proved already; and our present *Adversaries* agree herein. Dr. Owen saith, *We agree with our Brethren in the Faith of the Gospel; and we are firmly united with the main Body of Protestants in this Nation, in Confession of the same Faith:* And again, *The Parties at difference do agree in all Substantial parts of Religion, and in a Common Interest, as unto the preservation and defence of the Protestant Religion.* Mr. Baxter saith, *That they agree with us in the Doctrin of the 39 Articles, as distinct from the form of Government, and imposed abuses.* And more fully elsewhere, *Is not the Non conformists Doctrin the same with that of the Church of England, when they subscribe to it, and offer so to do? The Independents as well as Presbyterians offer to subscribe to the Doctrin of the 39 Articles, as distinct from Prelacy and Ceremony. We agree with them in the Doctrin of Faith, and the Substance of God's Worship,* saith the Author of the last Answer. And again, *We are one with the Church of England in all the necessary points of Faith, and Christian Practice, We are one with the Church of England as to the Substance, and all necessary parts of God's Worship* And even Mr. A. after many trifling cavils, acknowledges, *That the Dissenters generally agree with that Book which is commonly called the 39 Articles, which was compiled above a Hundred years ago; and this Book some Men call the Church of England.* I know not who those Men are, nor by what Figure they speak, who call a Book a Church; but this we all say, That the *Doctrin* of the Church of England is contained therein; and

*Vindication of Non conformists, p. 8, 9.*

*Page 22.*

*Ans. to Serm. p. 27.*

*Defence of the Cure of Divisions, p. 64.*

*Reitor of Sutton, p. 15.*

*Page 30.*

*Mischief of Imposition. Preface.*



and whatever the opinions of private persons may be, this is the *standard* by which the *Sense* of our *Church* is to be taken : And that no objection ought to be made, against *Communion* with our *Church*, upon account of the *Doctrine* of it ; but what reaches to such *Articles* as are owned and received by this *Church*.

2. That there are in effect no *new termes* of *Communion* with this *Church*, but the same, which our first *Reformers* owned, and suffered *Martyrdom* for, in *Q. Maries* days. Not, but that some *alterations* have been made since, but not such as do, in the Judgment of our Brethren, make the terms of *Communion* harder than before. Mr. *Baxter* grants, that the terms of *Lay Communion* are rather made easier by such *Alterations*, even since the *additional Conformity*, with respect to the late Troubles. The same *Reasons* then, which would now make the terms of our *Communion unlawful*, must have held against *Cranmer*, *Ridley*, &c. who laid down their Lives for the *Reformation* of this *Church*. And this the *old Non-conformists* thought a considerable Argument against *Separating* from the *Communion* of our *Church*; because it reflected much on the honor of our *Martyrs*; who not only lived and died in the *Communion* of this *Church*; and in the practice of those things, which some are now most offended at ; but were themselves the great Instruments in settling the *Terms* of our *Communion*.

Jacobus against  
Johnson, p.  
21, 23, 29,  
32, 33, 37.  
40, 42, 47,  
54, 68, 79,  
82.  
Bradshaw's  
Answer to  
Johnson's  
Third Reason  
Self. 2.  
Giffard a-  
gainst Brow:  
p. 97, 58, 100.

3. That *Communion* with our *Church* hath been still owned by the *Protestant* and *Reformed Churches* abroad. Which they have not only manifested, by receiving the *Apology* and *Articles* of our *Church* into the

the *Harmony of Confessions*; but by the *Testimony* and *Approbation* which hath been given to it, by the most Esteemed, and Learned *Writers* of those *Churches*, and by the discountenance which they have still given to *Separation* from the *Communion* of it. This Argument was often objected against the *Separatists*, by the *Non-conformists*; and *Ainsworth* attempts to Answer it no less than Four times in one *Book*; but the best Answer he gives, is, *That if it prove any thing, it proves more than they would have* For, Counterpoison, p. 9. 10. 27, 51, 92. faith he, the *Reformed Churches* have discerned the *National Church* of England to be a true Church; they have discerned the *Diocesan Bishops* of England, as well as the *Parish-Priests* to be true *Ministers*; and rejoyce as well for their sees, as for your *Parishes*, having joyned these all alike in their *Harmony*. As to the good opinion of the *Reformed Church*, and *Protestant Divines* abroad, concerning the *Constitution* and *Orders* of our Church, so much hath been proved already by *Dr. Durel*, and so little or nothing hath been said to disprove his Evidence, that this ought to be taken as a thing granted; but, if occasion be given, both he and others are able to produce much more from the *Testimony* of foreign *Divines*, in *Justification* of the *Communion* of our Church against all pretences of *Separation* from it.

*Sec. 2.* We now come to the several *Hypotheses* and *Principles* of *Separation*, which are at this day among the *Dissenters* from our Church.

Some do seem to allow *Separate Congregations* only in such places where the Churches are not capable to receive the *Inhabitants*. For this I find insisted on, by almost

*Letter out of  
the Country,  
p. 34.*

*Mischief of  
Imposition.  
Preface.  
Redor of  
Sutton, &c.  
p. 35.*

almost all my Answerers; *Some Parishes, saith one, cannot receive a tenth part, some not half the People, belonging to them, few can receive all. The Parochial Teacher, saith another, is overlaid with a numerous throng of People. The Parish Ministers are not near sufficient for so populous a City, saith a third. And yet not one of these, but assigns such reasons, for the necessity of Separate Congregations, as would equally hold, if there were never a Church in London, but what would hold all the Inhabitants together. This is therefore but a color, and pretence, and no real Cause. Any one would think, by Mr. Baxter's insisting so very much, on the greatness and largeness of our Parishes, as the Reason of his Preaching in separate Congregations, this were his opinion, that such Congregations are only allowable in such vast Parishes, where they are helps to the Parochial Churches : And no Man denies, that more places for Worship are desirable, and would be very useful, where they may be had, and the same way of Worship and Order observed in them, as in our Parochial Churches; where they may be under the same Inspection, and Ecclesiastical Government; where, upon pretence of greater Purity of Worship, and better means of Edification, the People are not drawn into Separation. But, is it possible that Mr. Baxter should think the case alike, where the Orders of our Church are constantly neglected, the Authority of the Bishops is slighted and contemned; and such Meetings are kept up in affront to them, and the Laws? Would Mr. B. have thought this a sufficient Reason for Mr. Tombs to have set up a Meeting of Anabaptists in Kidderminster, because it is a very large Parish? Or for R. Williams in New-England to have set up a Separate Congregation at Boston,*

*Boston*, because there were but *three Churches* there, to receive all the numerous *Inhabitants*? If such a number of *Churches* could be built, as were suitable to the *greatness*, and *extent* of *Parishes*, we should be so far from opposing it, that we should be very *thankful* to those who would accomplish so excellent a *Work*: but, in the mean time, Is this just and reasonable, to draw away the *People*, who come to our *Churches*, under the pretence of *Preaching* to those who cannot come? For, upon consideration, we shall find,

( 1. ) That this is *Mr. Baxter's* own case. For, if we observe him, although he sometimes pretends *only to Preach to some of many thousands, that cannot come into the Temples, many of which never heard a Sermon of many years; and to this purpose he put so many Quæres to me, concerning the largeness of Parishes, and the necessity of more Assistants, thereby to insinuate, That what he did, was only to Preach to such, as could not come to our Churches; yet, when he is pinch'd with the point of Separation, then he declares, That his hearers are the same with ours; at least 10 or 20 for one; and that he knows not many (if any) who use to hear him, that Separate from us.* *Ans. 30 Let. p. 24.* If this be true, as no doubt *Mr. B.* believes it, then what such mighty help, or assistance is this to our great *Parishes*? What color, or pretence is there from the largeness of them, that he should Preach to the very same persons, who come to our *Churches*? And if such *Meetings* as theirs be only lawful in great *Parishes*, where they Preach to some of many thousands who cannot come into the *Churches*, Then how come they to be lawful, where few or none of those many thousands

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*Ans. 30 Let. p. 24.*

*Ans. 10 Let. p. 17.*  
*Answer to Sermon, p. 57.*

*thousands* ever come at all, but they are filled with the very same Persons, who come to our *Parish Churches*? These two pretences then are inconsistent with each other; and one of them cannot hold. For if he doth Preach *to those who come to our Churches, and scarce to any else* (i. any, as Mr. B. supposes) then all the pretence from the *largeness of our Parishes, and the many thousands who cannot come to our Churches*, is vain and impertinent; and, to Speak Softly, not becoming Mr. Baxter's sincerity.

(2.) That if this were Mr. Baxter's own case, viz. *That he Preached only to such, as could not come to our Churches*, it would be no defence of the general practice of *Dissenters*, who express no regard at all to the *greatness or smallness of Parishes*. As, if it were necessary, might be proved, by an *Induction* of the particular *Congregations* within the *City*; and in the *adjacent Parishes*. Either those *separate Meetings* are *lawful* or not; if not, Why doth not Mr. Baxter disown them? if they be, Why doth he pretend the *greatness of Parishes* to justify *separate Meetings*; when, if they were never so small, they would be lawful however? This therefore must be set aside, as a meet color and pretence, which he thought plausible for himself; and invidious to us, though the bounds of our Parishes were neither of our own making, nor is it in our power to alter them. And we shall find, that Mr. B. doth justify them upon other grounds, which have no relation at all to the *extent of Parishes, or capacity of Churches*. I come therefore to the real grounds which they proceed upon.

Sett. 3. Some do allow *Communion* with some *Parochial Churches*, in some duties, at some Seasons; but not with all Churches, in all Duties, or at all times. These things must be more particularly explained, for a right understanding the *Mystery* of the present Separation. Which proceeds not so openly and plainly, as the old Separation did; but hath such artificial windings and turnings in it, that a Man thinks they are very near our Church, when they are at a great distance from it. If we charge them with following the steps of the old Separatists, we utterly deny it, for, say they; For they separated from your Churches as no true Churches; they disowned your Ministry and Hierarchy as Antichristian, and looked on your Worship as Idolatrous; but we do none of these things; and therefore you charge us unjustly with Separation. To which I Answer,

(1.) There are many still, especially of the People, who pursue the Principles of the old Separatists; of whom Mr. B. hath spoken very well in his *Cure of Divisions*, and the Defence of it; and elsewhere. Where he complains, of their Violence, and Censoriousness: *Cure of Div.* p. 393. their contempt of the Gravest and Wisest Pastors; and forcing others to forsake their own judgments to comply with their humors. And, he saith, A sinful humoring of rash Professors, is as great a Temptation to them, as a sinful compliance with the Great Ones of the World. In another place he saith, The People will not endure any Forms of Prayers among them, but they declare they would be gone from them, if they do use them. And he doth not dissemble, that they do comply with them, in these remarkable words, Should the Ministers in London, that have suffer'd so long, but use any

*Sacrileg. desertion, p. 102. &c.*

*part of the Liturgy and Scripture Forms, though without any Motive but the pleasing God and the Churches good, What Muttering and Censuring would then be among them? And Woe to those few Teachers that make up their Designs by cherishing these Distempers. One would think, that their warning had been fair; but, Si nati sint ad bis perdendam Angliam; The Lord have Mercy upon us.*

(2.) When the matter is thoroughly examined, the difference between the Teachers, and the old Separatists, will be found not near so great as is pretended. For what matter is it, as to the nature of Separation, whether the terms of our Communion be called Idolatrous, or Unlawful; whether the Ministry of our Church be called a False Ministry, or Insufficient, Scandalous, Usurpers, and Persecutors; whether our Hierarchy be called Antichristian, or Repugnant to the Institution of Christ. Now these are the very same Arguments, which the old Separatists used, only they are disguised under another appearance, and put into a more fashionable dress. As will be manifest by Particulars.

(1.) As to the People.

(2.) As to the Ministry of our Church.

*Seet. 4. (1.) Our present Dissenters who disown the old Separation, yet make the terms of Lay-Communion for Persons, as Members of our Church, to be unlawful. For, Mr. B. in his late Plea for Peace, hath a whole Chapter of Reasons against the Communion of Laymen with our Church. And in the same Book he*  
faith,



faith, *It is Schismatical in a Church to deny Baptism, without the Transient Sign of the Cross, or for want of Godfathers, &c. or to deny the Communion to such who scruple kneeling.* Now, if the Church be Schismatical, then those who Separate in these things are not. For faith Mr. B. *When the Laity cannot have their Children Baptized without such use of the Transient Dedicating Image of the Cross; and such use of Entitling and Co-venanting Godfathers, which they take to be no small sin; Is it Separation to joyn with Pastors that will otherwise Baptize them?* We see the Church is Schismatical in requiring these things, and Mr. B. thinks the People bound to joyn with other Pastors that will not use them; And what is this but formal Separation? But for all this, Mr. B. may hold, that total renouncing of Communion with our Church may be Schismatical; for, he saith, *it may be schism to Separate from a Church that hath some Schismatical Principles, Practises, and Persons, if those be not such, and so great, as to necessitate our departure from them.* But here Mr. B. saith, *There is a necessity of departure, and to joyn with other Pastors;* and therefore he must hold a formal Separation: And as to the renouncing total Communion with our Church, that was never done by the greatest Separatists. For they all held Communion in Faith with it: And even Brown, the Head of the old Separatists, thought it lawful to joyn with our Church in some Acts of Worship; and others thought, they might joyn in Acts of private and Christian Communion, but not in Acts of Church Communion; others thought it lawful to joyn in hearing Sermons and Pulpit Prayers, though not in others; and yet were charged with Separation by the old Non-conformists. And if our present Dissenters do hold the terms of Communion with our

Page 45.

Answ. 10.  
Serm p. 49.Plea for  
Peace, p. 47.

our Church to be *unlawful*; they must hold a necessity of *separation*, or that persons may be good *Christians*, and yet be no *Members* of any Church. For, if it be *unlawful* to *communicate* as *Members* of our Church, they must either not *communicate* at all as *Members* of any Church, or as *Members* of a distinct and separate Church from ours. If they declare themselves *Members* of another Church, they own as plain a *Separation*, as the old *Separatists* ever did: if they do not, and yet hold it *unlawful* to *Communicate* with our Churches as *Members*, then they are *Members* of no Church at all. So that, if they hold the terms of our *Communion* *unlawful*; they must either be *Separatists*, or no good *Christians* upon their own Principles. For, saith the Author of the Letter out of the Country; this were to exchange *visible Christianity*, for *visible* (at least *Negative*) *Paganism*. Now, that our present dissenters do hold the terms of our *Communion* *unlawful*, they are more forward to declare, than I could have imagined. In my *Sermon* I mentioned some passages, wherein it seemed clear to me, that some considerable persons among them did allow *Lay-communication* with our Church to be *lawful*: But they have taken a great deal of pains to undeceive me; some declaring in express terms, That they look on the terms of our *Communion* as *unlawful*, and that there is a necessity of *Separation* from our *Parochial* Churches, and of *joyning* to other *Congregations*. And others saying, That such a *Concession*, viz. That they hold *Communion* with our Churches to be *lawful*, taken in their own sense, will neither do them any harm, nor us any service. For, as Mr. A. hath summed up the sense of these Men. 1. Many of them declare so, and many declare otherwise ——— And it's as good

Letter out of  
the Country,  
&c. p. 9.

Dr. O. Vin-  
dication, &c.  
p. 35.

Mischief of  
Impositions,  
&c. p. 36.

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an Argument to prove Communion unlawful, because many declare against it, as 'tis to prove it lawful, because many declare for it. 2. They declare Communion lawful, but, Do they declare Total Communion lawful? The same Persons will tell us, that both these Propositions are true. Communion is lawful, and Communion is unlawful; Communion in some parts of Worship is so, in others not. And, 3. They will further tell us, That Communion with some Parish Churches is lawful, with others unlawful; that there are not the same Doctrines Preached, the same Ceremonies urged, the same rigid terms of Communion in all Churches exacted. And lastly, that occasional Communion is, or may be lawful, where a stated and fixed Communion is not so; and they give this Reason for their Judgment and practice, because to hold Communion with one Church, or sort of Christians, exclusively to all others, is contrary to their true Catholick Principles, which teach them to hold Communion, though not equally, with all tolerable Churches; and that there are some things tolerable, which are not eligible, wherein they can bear with much for Peace sake, but chuse rather to sit down ordinarily with Purer Administrations. Here we have the Principles of the New Separation laid together.

1. Many of them hold Communion with our Church unlawful; and that must be understood of any kind of Communion; for the Second sort, from whom they are distinguished, hold total Communion unlawful; and therefore this first sort must hold Communion in any parts of Worship unlawful. And so they exceed the more moderate Separatists of Robinson's, and

and the *New-England* way; and must fall into the way of the most rigid Separatists.

2. Those that *do hold Communion lawful*, do it with so many *restrictions* and *limitations*, that in practice it amounts to little more than the other. For *First*, It is only with *some Churches*; and those it seems must be such, as do not hold to our *Constitution*; for he saith, *The same Ceremonies are not urged in all Churches, nor the same rigid terms of Communion exacted*, i. e. If any Churches among us comply with them, they can *Communicate* with them, i. e. if they *break their own Rules*, they can joyn with them. Is not this an admirable way of *Communicating* with our Churches? But, if our Churches hold to their Rule, and observe the *Orders* prescribed, then it seems they renounce all *Communion* with them as *unlawful*. And what is this but to deny *Communion* with the Church of England? For unless *Parochial Churches* depart from the *terms of Communion* required by it, they will have no *Communion* with them.

Mischief of  
Impositions,  
p. 65.

And Mr. A. delivers this, not only as his own Opinion, but as the Sense of the Party, *That if most of the Preachers in the Separate Meetings were Asked their Judgments, about the Lawfulness of Joyning with the Parochial Churches in all the parts of Worship, or in any exclusive to their joyning with other Assemblies, where the Gospel Rule is more strictly observed, they would flatly deny it.* And he goes yet further, when he saith, *That the People cannot lawfully separate from those Churches whereof they are regularly Members, and from those Pastors, under whose Ministerial Conduct their own Free Election hath placed them, to joyn*

joyn ordinarily and constantly with any other particular Churches. This is owning a plain and downright Separation, in as clear and distinct words as ever Johnson or Ainsworth did. For, 1. He makes it to be their general sense, *That it is unlawful to communicate with our Churches ordinarily and constantly, or to be Members of our Churches:* Which is the same thing which they said. 2. He owns the setting up new and distinct Churches in plain opposition to ours. For he owns other Pastors, other People, and a new Relation between these, by the choice of the one, and the conduct of the other. This is no mincing the matter, as Mr. B. often doth; but he speaks it boldly, and with great assurance; and ushers it in with, *I have confidence contrary to his.* I think no Man doubts of his Confidence, that ever looked into his Book; but in this matter he is so brisk, that he saith, *He doth not question that he should carry it by the Poll.* And is withall so indiscreet as on this occasion to Triumph in the Poll of Non-conformists at Guildhall: as though all who gave their Votes there, had owned these Principles of Separation, for which, many of those Gentlemen will give him little thanks, and is a very unseasonable boasting of their Numbers.

(II.) All the difference then that seems to be left, is about the lawfulness of that which they call *Occasional Communion*. As to which, these things are to be observed. (1.) That it is practised by very few; especially if Mr. A's Poll be allowed. (2.) That it signifies little, as to this matter, if Men be fixed Members of other Churches. For the denomination of their Communion is to be taken from thence, and not from an Occasional and accidental Presence. For Communion with a Church, is joyning with a Church as

a Member of that Church: And it is not occasional Presence at some parts of *Worship*; which makes a Man a Member of a Church. I suppose there are many occasionally present at Mr. A's, or Mr. B's Meetings, who renounce all *Communion* with them. A Protestant may be occasionally present at some parts of *Worship* in the Roman Church, and that frequently too, to hear Sermons, &c. but, Doth this make a Man to have *Communion* with the Church of Rome? Most of our Gentlemen who have Travelled abroad, have been thus occasionally present in some parts of the *Romish Worship*, at Rome and Paris; but they would think themselves hardly dealt with, to be charged to have had *Communion* with the Church of Rome. And if they be urged with it, they will plead still, They were of the Protestant *Communion*; and the Reason they will give, is, because they did not joyn with them in all parts of their *Worship*; not in adoration of the *Host*; or *Worship* of *Images*; and therefore they remained still of the Protestant *Communion*, although they were occasionally present at some parts of the *Papish Service*. And Is it not the same case here, If Men only afford an occasional Presence, at some parts of our *Worship*? How comes this to make them more to have *Communion* with our Church, than the like presence would make them to have *Communion* with the Roman Church? In the beginning of Q. Elizabeth's Reign, most of the *Papists* in England did offer an Occasional Presence at our Churches, in some parts of our *Worship*; and yet all that time were Members of the Roman Church, because they kept their *Priests*, and had *Mass* in private, and declared, That though they looked on our service as tolerable, yet they thought the Roman more eligible; and so having Full *Communion* with that



that, and being only *occasionally present* at our *Service*, they thought themselves good *Catholicks*. So, if Men do look on the *Separate Meetings* as more eligible, and a better way of *Worship*; with which they constantly joyne, and alwayes chouse to do it, their *occasional Presence* at our *Assemblies*, doth not make them *Members* of our *Churches*, but they still remain *Members* of the *Separate Congregations*, if they maintain full and constant *Communion* with them. And none of the formed *Separate Churches* will look on any one as having *Communion* with them, for being *occasionally present* at some parts of their *Worship*; for they say, That *Heathens* and *Indians* may have such *occasional Communion* with them; but they require from *Persons* that are admitted to *Communion* with their *Churches*, a *Submission* to all the *Rules* and *Orders* among them. The *New-England Churches* will suffer no Man to continue a *Member* of their *Communion*, that scruples *Infant Baptism*, or refuses to be present at the *Administration* of it; although he be never so willing to be *occasionally present* at all other parts of *Worship* with them. For not only openly *condemning* and *opposing* *Infant-Baptism*, but going about *secretly* to seduce others from the approbation or use thereof, or purposely departing the *Congregation* at the *Administration* of that *Ordinance*, is liable, by their *Laws*, to the *Sentence* of *Banishment*. And they have found it so necessary to twist the *Civil* and *Ecclesiastical Interests* together, that as none but *Church-Members* are *Free-men* among them; so none that are *banished* can retain their *Church-Membership*. From all this, it appears, that this new *Notion* of *Occasional Communion*, in some parts of *Worship*, exclusively to others, is disowned by all sorts of *Churches*; and is a late fancy



taken up on purpose to avoid the charge of Separation.

Sacrileg. de  
Ertion. p. 16.

SECT. 5. But we here meet with an excellent Reason for the lawfulness of this Occasional Communion with our Churches; viz. because to hold Communion with one Church exclusively to all others, is contrary to their true Catholick Principles, which teach them to hold Communion, though not equally, with all tolerable Churches. Or as Mr. B. expresses it, The benefit of Christian Love and Concord may make it best, for certain seasons, to joyn even in defective Modes of Worship, as Christ did in the Synagogues and Temple in his time: though the least defective must be chosen, when no such accidental Reasons sway the other way. From whence we may take notice, (1.) That no obligation to the Peace and Unity of this Church, as they are Members of it, doth bring them to this occasional Communion with it, but a certain Romantick Fancy of Catholick Unity; by which these Catholick Gentlemen think themselves no more obliged to the Communion of this Church, than of the Armenian or Abyssine Churches. Only it happens, that our Church is so much nearer to them, than the others are, and therefore they can afford it more occasional Communion. But I would suppose one of these Men of Catholick Principles to be at Jerusalem, where he might have occasional Communion with all sorts of the Eastern Churches; and some of the Members of those Churches should Ask him, What Church he is Member of? If he should Answer, He could have occasional Communion with all tolerable Churches, but was a fixed Member of none: Would they take such a Man for a Christian? What, a Christian, and a Member of no Church! That, they would

would all agree, was no *part of Catholic Christianity*. And I much doubt, whether any of them would admit such a one to *occasional Communion*, that could not tell what Church he was Member of. For, as to the Church of England, he declares, *That he holds only occasional Communion with that*, as he would do with any other tolerable Churches. But, Were they not Baptized in this Church, and received into Communion with it as Members of it? if so, then if they Communicate no otherwise with it, than as a tolerable defective Church, they must renounce their former Membership; for that did oblige them to fixed and constant Communion with it. And if they do renounce their Membership in this Church, their occasional Presence at some duties of Worship can never excuse them from Separation. We thank them, that they are pleased to account our Churches tolerable, but we cannot see, how in any tolerable sense they can be accounted Members of our Church; so that this great favor of occasional Communion, which they do not chuse but submit to for some accidental reasons, and some very good occasions, is not worth the speaking of among Friends; and so far from looking like Communion, that it hath hardly the face of a Civility.

(2.) That, if the least defective way of Worship is to be chosen, as they say, then this occasional Communion cannot be lawful above once or twice in a Man's Life: For that is sufficient to shew their true Catholic Principles; And Mr. B. saith, *When no such accidental Reasons do sway, they are to choose the least defective way of Worship; or as Mr. A. speaks, To sit down ordinarily with purer Administrations.* If then

a Man be bound, out of love to his Soul, to prefer the best way of Worship, and he judges the way of the separate Congregations to be such, there will arise a difficult case of Conscience, concerning the lawfulness of this occasional Communion. For the same Reasons, which moved him to prefer one Communion above the other, will likewise induce him to think himself bound to adhere constantly to the one, and to forsake the other. And why should a Man, that is acquainted with purer Administrations, give so much countenance to a defective way of Worship, and have any Communion with a Church which makes so disorderly, and contrary to the Rules of the Gospel; and not reprove her rather, by a total forbearance of her Communion? And why should not those general Rules of approving the things that are more excellent, and holding fast that which is good, and not forsaking the Assembling themselves together, persuade such a Man, that it is not lawful to leave the best Communion, merely to shew, what defective, and tolerable Church he can communicate with? Which is, as if a Man should forsake his Muskmelons, to let others see what Pumpkins he can swallow; or to leave wholesome Diet to feed on Mustards, and Trash.

(3.) That here are no bounds set to the Peoples Fancies of Purer Administrations, and less defective ways of Worship. So that there can be no stop to Separation in this way. Suppose some think our Churches tolerable, and Mr. B's. or Mr. A's. Meetings more eligible; but after a while, when the first novelty wears off, they afford occasional Communion to the Anabaptists or Quakers, and then think their way more eligible, and the other only tolerable; Are not these Men

Men bound to forsake them, for the same Reasons, by which they were first moved to leave our *Communion*, and joyn with them, unless they be secure, that the absolute perfection of their way of *Worship* is so glaringly visible to all Mankind, that it is impossible for them, either to find or fancy any defect in it? Mr. Baxter once very well said, *Separation will ruin the Separated Churches themselves at last; it will admit of no consistency. Parties will arise in the separated Churches, and Separate again from them, till they are dissolved.* Why might not R. Williams of New-England (mention'd by Mr. B.) proceed in his course of *Separation* from the Church of *Salem*, because he thought he had found out a *purser and less defective way of Worship than theirs*; as well as they might withdraw from our Churches on the like pretence? Why might he not go on still refining of Churches, till at last he dissolved his Society, and declared, *That every one should have liberty to Worship God according to the light of his own Conscience*? By which remarkable Instance we see, that this Principle, when pursued, will carry Men at last to the dissolution of all Churches.

*Defence of  
the Cure of  
Dissol. In-  
trod. p. 30.*

*Ibid. p. 170.*

Sett. 6. This I had objected to Mr. B. in my Letter, that upon his Principles the People might leave him to Morrow, and go to Dr. O. and leave him next week and go to the Anabaptists, and from them to the Quakers. To which Mr. B. Answers; *What harm will it do me or them, if any bearers go from me, as you say, to Dr. O. None, that I know.* For, as Dr. O. saith, *Since your Practice is one and the same, your Principles must be so also, although you choose several ways of expressing them.* But, Did the whole force

*Answer. p. 23.*

*Dr. O. Vind.  
dicat. p. 20.*

force of my Argument lie there? Did I not mention *their going from him to the Anabaptists and Quakers*, upon the very same ground? And, Is this a good way of Answering, to dissemble the main force of an Argument, that something may seem to be said to it? I suppose Mr. B's. great haste made him leave the best part of the Argument behind him. But I desire him calmly to weigh and consider it better; whether he doth think it reasonable to suppose, that since the *Peace and Unity of the Church* is a thing of such great importance, and *separation so mischievous* (as he hath represented it) that the *Peoples apprehension of a less defective way of Worship*, shall be sufficient ground for them to break a Church into pieces, and to run into wayes of *Separation*? Hath not Mr. Baxter represented (and no Man better) *the Ignorance, Injudiciousness, Pride, Conceitedness, and Unpeaceableness of the ordinary sort of zealous Professors of Religion*? And after all this, must they, upon a conceit of *Purer Administrations, and Less Defective Wayes of Worship*, be at liberty to rend and tear a Church into pieces; and run from one *Separate Congregation* to another, till they have run themselves out of breath, and left the best parts of their Religion behind them? How fully hath Mr. B. set forth the *Ungovernable and Factions Humour of this sort of People*, and the *Pernicious consequences of complying with them*? and, Must the Reins be laid in their Necks, that they may run whither they please? Because, forsooth, they know better, what is good for their Souls, than the King doth; and they love their Souls better than the King doth, and the King cannot bind them to hurt, or Famish, or endanger their Souls. But, Why must the King bear all

*Christian Directory, pars 3. p. 739.*  
741.

*Sacri. eg. de feri, p. 102.*  
\*C.

*Cure of Devils, p. 393.*

*Answer to my Letter, p. 23.*

all the blame, if Mens Souls be not provided for according to their own wishes? Doth the *King* pretend to do any thing in this matter, but according to the *establish'd Laws and Orders of this Church*? Why did he not keep to the good old Phrase of *King and Parliament*? And why did he not put it as it ought to have been, that they know what makes better for their own *Edification*, than the *Wisdom* of the whole *Nation in Parliament*, and the *Governors of this Church* do: and let them make what *Laws and Orders* they will, if the *People, even the rash and injudicious Professors*, as *Mr. B.* calls them, do think other means of *Edification* better, and other *ways of Worship* less defective, they are bound to break through all *Laws*, and to run into *Separation*. And, How is it possible, upon these terms, to have any *Peace, or Order, or any establish'd Church*? I do not remember, that any of the old *Separatists*, no not *Barrow, or Johnson*, did ever lay down such loose Principles of *Separation*, as these are. The *Brownists* declare, in their *Apology*, That none are to Separate for faults and corruptions, which may, and will fall out among Men, even in true constituted Churches, but by due order to seek the redress thereof. Where a Church is rightly constituted, here is no allowance of separation for defects and corruptions of Men, although they might apprehend *Smith or Jacob* to be more edifying Preachers, than either *Johnson, or Ainsworth*. The ground of separation with them, was the want of a right constituted Church; if that were once supposed, other defects were never till now thought to be good grounds of separation. In the Platform of the Discipline of New-England, it is said, That Church-Members may not depart from the Church as they please, nor without

*Apology of  
the Brown-  
nists, n. 36.*

*Chap. 13.*

Q

just

*just and weighty cause: Because such departure tends to the dissolution of the Body.*

*Those just Reasons are,*

1. *If a Man cannot continue without sin.*
2. *In case of Persecution.*

*Order of  
Congregatio-  
nal Churches,  
n. 28.*

*Not one word of better means of Edification. For the Independents have wisely taken care to secure their Members to their own Congregations, and not suffer them to wander abroad upon such pretences; lest such liberty should break them into disorder and confusion. So in their Declaration at the Savoy, they say, That Persons joyned in Church-Fellowship, ought not lightly, or without just cause, to withdraw themselves from the Communion of the Church, whereunto they are joyned.*

*And they reckon up those which they allow for just causes.*

1. *Where any person cannot continue in any Church without his sin: and that in Three cases.*

*First, Want of Ordinances.*

*Secondly, Being deprived of due priviledges.*

*Thirdly, Being compelled to any thing in practice, not warranted by the Word.*

2. *In case of Persecution.*
3. *Upon the account of conveniency of Habitation.*

*And*



*And in these Cases, the Church or Officers are to be consulted, and then they may peaceably depart from the Communion of the Church. No allowance here made of forsaking a Church, meerly for greater means of Edification. And how just soever the reason were, they are civilly to take leave of the Church and her Officers, and to tell them why they depart. And Mr. Burroughs condemns it, as the direct way to bring in all kind of disorder and confusion into the Church. Yet this is now the main support of the present Separation; and meer necessity hath driven them to it; for either they must own the Principles of the old Separatists, which they are unwilling to do, or find out others to serve their turn; but they are such, as no Man, who hath any regard to the Peace and Unity of the Church, can ever think fit to maintain, since they apparently tend to nothing but disorder and confusion, as Mr. Burroughs truly observed. But what ground is there to suppose to much greater means of Edification in the Separate Congregations? since Mr. B. is pleased to give this Testimony to the Preaching in our Parish-Churches; That for his part, he hath seldom heard any, but very good well-studied Sermons in the Parish Churches in London, where he hath been; but most of them are more fitted to well-bred Schol. rs, or judicious Hearers, than to such as need more Practicall Subjects, and a more plain, familiar, easie method. Is this the truth of the case indeed? Then, for all that I can see, the King is excused from all blame in this matter; unless it be a fault to provide too well for them. And, Is this a good ground for Separation, that the Preaching is too good for the People? Some Men may want Causes to defend, but at this rate they can never*

Irenic. c. 11.

Answ. to  
Letter, p. 18.

*Sacrileg. de-  
servi, p. 86.*

want Arguments. Yet, methinks, the same Men should not complain of *starving, and furnishing Souls*, when the only fault is, that the Meat is *too good*, and *too well dressed* for them. And on the other side, hath not Mr. B. complained publickly of the *weakness and injudiciousness* of too many of the Non-conformist Preachers? and that he really fears, lest meer Non-Conformists have brought some into reputation as conscientious, who, by weak Preaching, will lose the reputation of being judicious, more than their silence lost it. And again, But verily the *injudiciousness* of too many is for a *Lamentation*. To which he adds; But the *Grand Calamity* is, that the most *injudicious* are usually the most *confident* and *self-conceited*, and none so commonly give way to their *Ignorant Zeal*, to *Censure*, *Backbite*, and *Reproach* others, as those that know not what they talk of. Let now any Reader judge, whether upon the stating of the case by Mr. B. himself, their having better means of *Edification*, can be the ground of leaving our Churches, to go to *Separate Congregations*, unless *injudiciousness*, and *self-conceited confidence* and an *ignorant zeal* may perhaps be more edifying to some capacities, and to some purposes, than *judicious* and *well studied Sermons*.

*Ans. p. 18.*

This Argument must therefore be quitted; and they who will defend the present Separation, must return to the *old Principles* of the Separatists, if they will justify their own practices. And so I find Mr. B. is forced to do; for discerning, that the pretence of *greater Edification* would not hold of it self, he adds more weight to it, and that comes home to the business; viz. *That the People doubt of the Calling of the obtruded Men*. This is indeed an Argument for Separation,

*Separation*, and the very same, which *Barrow*, and *Greenwood*, and *Johnson*, and *Smith*, and *Can* used. Now we are come to the old Point of defending the *Calling of our Ministry*; but we are mistaken, if we think they now manage it after the same manner. We do not hear so much the old terms of a *False and Antichristian Ministry*; but if they do substitute others in their Room as effectual to make a *Separation*, but less fit to justify it, the difference will not appear to be at all to their advantage.

*Self. 7.* 2. I come therefore to consider the *Principles of our new Separatists, as to the Ministry of our Church*; and to discover, how little they differ from the *old Separatists*, when this matter is thoroughly enquired into, as to the Argument for *Separation*.

I. In General, they declare, *That they only look on those as true Churches, which have such Pastors whom they approve. How oft have I told you, saith Mr. B. that I distinguish, and take those for true Churches, that have true Pastors. But I take those for no true Churches, that have,*

*Answer to  
my Sermon. p.  
63.*

1. *Men incapable of the Pastoral Office.*
2. *Or not truly called to it.*
3. *Or that deny themselves to have the power essential to a Pastor.*

And one or other of these he thinks most, if not all the *Parochial Churches in England* fall under.

You

You will say then, Mr. B. is a Rigid Separatist; and thinks it not lawful to joyn with any of our Parochial Congregations: but this is contradicted by his own Practice.

There lies therefore a farther subtilty in this matter; for he declares in the same place, he can joyn with them notwithstanding. But how? as true Churches, though he saith they are not? No; but as Chappels and Oratories, although they be not Churches, as wanting an essential part. This will bring the matter to a very good pass, the Parish Churches of England shall only be Chappels of Ease to those of the Non-conformists. This I confess is a Subtilty beyond the reach of the old Brownists, and Non-conformists, for they both took it for granted that there was sufficient ground for Separation, if our Churches were not true Churches, and the Proof of that depended on the Truth of our Ministry. Now, saith Mr. B. Although our Parochial Congregations be not true Churches, because they want an essential part, viz. a true Ministry, yet he can joyn with them occasionally, as Chappels or Oratories. From whence it appears, that he accounts not our Parochial Churches as true Churches, nor doth communicate with them as such; but only looks on them as Publick places of Prayer, to which a Man may resort upon occasion without owning any relation to the Minister, or looking on the Congregation as a Church. For, where he speaks more fully, he declares, That he looks on none as true Churches,

Sacrileg. desert. p. 34.  
True way of  
Concord, Ch.  
10.

but such as have the Power of the Keys within themselves, and hath a Bishop or Pastor over them with that Power; and any Parochial Church that hath such a one, and ownes it self to be independent, he allows

lows to be a *true Church*, and none else. So that unless our *Parochial Churches* and *Ministers* assume to themselves *Episcopal Power*, in opposition to the present *Constitution* of our *Church*, as he apprehends, he at once discards them all from being *true Churches*: but I shall afterwards discover his mistake as to the nature of our *Parochial Churches*; that which I only insist on now is, That he looks on none of them as *truly constituted Churches*, or as he calls it, *of the Political Organized Form*, as wanting an *essential part*, viz. a *true Pastor*. From hence it necessarily follows, either that Mr. B. communicates with *no true Church at all*; or it must be a *Separate Church*; or, if he thinks himself bound to be a *Member of a true Church*, he must proceed to as a great *Separation* as the old *Brownists* did, by setting up *new Churches* in opposition to ours. It is no sufficient Answer in this case, to say, *That Mr. B. doth it not*; for we are only to shew, what he is obliged to do by virtue of his *own Principles*: which tend to as much *Separation*, as was practised in former times, and hath been so often condemned by Mr. B.

Sett. 8. II. Suppose they should allow our *Parochial Churches* in their *Constitution* to be *true Churches*; yet the *exceptions* they make against the *Ministers* of our *Churches* are so many, that they scarce allow any, from whom they may not *lawfully Separate*.

1. If the People judge their *Ministers unworthy*, or *incompetent*, they allow them liberty to *withdraw*, and to *Separate* from them. This I shall prove from many passages in several *Books* of Mr. B. and others.

*First, They*

*First*, They leave it in the *Peoples Power*, notwithstanding all Legal establishments, to own or disown whom they judge fit. Mr. B. speaks his Mind very freely against the *Rights* and *Patronage*, and the *Power of Magistrates* in these cases, and pleads for the unalterable *Rights of the People*; as the old Separatists did. God, saith Mr. B. in *Nature and Scripture*, hath given the People that consenting Power, antecedent to the Princes determination, which none can take from them. Mr. A. saith, Every particular Church has an inherent right to choose its own Pastors. Dr. O. makes the depriving the People of this right one of his grounds of Separation. So that although our Ministers have been long in possession of their Places, yet if the People have not owned them, they are at liberty to choose whom they please. How many hundred Congregations, saith Mr. B. have Incumbents, whom the People never consented to; but take them for their hinderers and burden! So many hundred Congregations it seems are in readiness for Separation.

Answ. p. 15,  
50.

Plea for  
Peace, p. 53.

Brownists  
Apology,  
Sect. 23.  
Mischief of  
Impossi. Pre-  
face.  
Dr. O's Vin-  
dic. p. 36.

Answ. p. 50.

Plea for  
Peace, p. 83.

*Secondly*, The People are made Judges of the worthiness and competency of their Ministers. This follows from the former. In case incompetent Pastors be set over the People, saith Mr. B. though it be half the Parishes in a Kingdom, or only the tenth part, it is no Schism, saith he, but a Duty, for those that are destitute, to get the best supply they can, i. e. to choose those whom they judge more competent; and it is no Schism but a Duty, for faithful Ministers, though forbidden by Superiors, to perform their Office to such people that desire it. This is plain dealing. But suppose the Magistrate should cast out some, and put in others; In that

that case he saith, *If they be Men of untried and suspected parts of fidelity (of which the People are to be Judges) the Princes imposition doth not make such true Pastors of the Church before, or without the Peoples consent; nor doth it always bind the People to consent, and to forsake their former Pastors, nor prove them Schismatics, because they do it not.*

Thirdly, They give particular directions to the People, what sort of Ministers they should own, and what not. Mr. B. bids the People not think that he is perswading them to make no difference: but after he hath set aside the utterly insufficient, and the heretical (of which the People are admirable Judges) he lays down this general Rule, *Any one whose Ministry is such, as tendeth to destruction more than to edification, and to do more harm than good is not to be owned. And if not to be owned so, then he is to be separated from: and although he adviseth the People to lay aside partiality and passion; yet whether they will or not, they are left sole Judges in this matter.* And that we may not think all this to be only a Romantick Scheme, or Fiction, he tells us elsewhere, *That they are not able to confute the People in too many places, who tell them that their publick Priests are so defective in their necessary qualifications for their Office, as that they hold it unlawful to own such for true Ministers, and to encourage them by their presence, or commit the care of their Souls to such, i. e. in plain terms, they are encouraged to Separation on this account, which is directly contrary to the Principles of the old Non-conformists, as appears at large by Mr. Ball. If, saith he, Can's meaning be, that it is not lawful to communicate in the Worship of God with Ministers not fitly qualified, dis-*

*Cure of Divisions, Disc. 36.*

*Sacrileg. de. sert. p. 10.*

*Ball against Can, p. 14, 5, &c.*

R

orderly



*orderly called, or carelessly executing their Office and Function, then it is directly contrary to the word of Truth, sound Reason, and consent of all the Learned.* With much more to that purpose. And even Mr. B. himself, when he takes upon him as a *Ca-*  
*suist* to determine these things, doth then declare his Mind.

*pag. 15, 42,  
 56.  
 Trial of New  
 Church way,  
 p. 11.*

*Christian Di-  
 red. Part. 3.  
 p. 747.*

1. *That a Ministers personal faults do not allow People to Separate from the Worship of God.*
2. *Nor all Ministerial faults, but only those that prove him or his Ministration utterly intolerable.*

*Ans. p. 50.*

But now, if Mr. B. may be believed, *the People need not be told, how great a number of Cases there are among us, where the Ministers are incapable of the Ministerial Office, and therefore it is no sin in them to judge him no Minister, and consequently to Separate from him.* Hath not Mr. B. fully set forth the *Pride, Ignorance, Censoriousness, Headiness, Rashness* of raw and injudicious Zealots? and after all this. Is it fit or reasonable, that the opinion of such persons be taken, concerning the qualifications of their *Ministers*? Hath not Mr. B. complained with more than ordinary resentment, *that they are ready to scorn, and vilify the gravest wisest Pastors*? And, Must such Mens Judgments be taken, concerning the *Abilities* and *Competency* of their Ministers? Either Mr. B. hath extremely wronged them in the *Characters* he hath given of such *People*; or he hath taken away all the reputation of their Judgment in such cases:  
 When

*Cure of Di-  
 vis. p. 393.*

When they scorn and condemn the greavest wisest Pastors, are they fit to Judge of Ministerial Abilities? But there are graver and wiser among the People. Suppose that; But doth not Mr. B. say, That the rawest and rashest Professors are commonly the most violent and censorious? these are the bold and forward men, that will Judge in spite of the rest; these are the men that need not be told, what numbers of u. capable Ministers there are among us And it doth not become Mr. B's Gravity or Wisdom to hearken to all the censures and malicious reports of such ignorant and heady zealots (as he calls them) about the unworthiness or incapacity of their Ministers. Are they only the grave and wise Pastors among themselves, which are scorned by such men? It is possible, that those may be grave and wise among us too, whom they censure for incompetent men; Or must the same People which are raw and injudicious, ignorant and censorious, proud and self-conceited, when they make their Judgment of them, be of a sudden turned into grave and wise men, when they pass their Judgment upon the Abilities and Fitness of our Preachers? This doth not look like fair and equal dealing. I pray let our Ministers have a fair hearing, and let the matter be well examined, before the People be thus encouraged to separate from their Ministers for their disabilities, or unworthiness. But suppose there be too great a number of young, raw, injudicious Preachers, as Mr. B. saith, no Man can deny that knoweth England, and hath any modesty. Is there no way, but to your Tents O Israel? Will nothing but Separation serve your Turn? Is this the way to mend the matter, and to make them grave and wise? Doth not Mr. B. confess, That they have too many such among them-

Answer. p. 54.

*selves*? Must they *Separate* from them too? What endless confusions do such Principles tend to? But the bottom of all is, this *Separation* must be justified, one way or other; and such Principles found out, which may seem to do it. Yet after all, What is this to the present case of *Separation* in this *City*? for here the Charge was laid, and to this the *Answer* must be given, or it is to no purpose. Is it any reason, that near half of some *Parishes* in *London*, should *Separate* from their *grave and wise Pastors*, such as I know some to be, where this case is; because in *Cornwall*, or *Yorkshire*, or *Northumberland*, there are *many raw and injudicious, besides scandalous Priests*, as Mr. B. speaks? We urge you particularly with the *London separation*, you tell us what the People say of the *Insufficiency* and *Unworthiness* of the *Clergy* in other parts of *England*; suppose it true, What is all this to the business? If you persist in this way, we can name the *Parishes* to you in *London*, where the *Ministers* are Men of unexceptionable Learning and Piety; where the *Churches* are large enough to receive the *People* that *Separate*; as well as those that come; and yet they forsake the *Churches Communion*, and adhere to the *Separate Congregations*: Tell us plainly in this case, Is this *Separation* lawful or not? If it be lawful, to what purpose do you make use of so many shifts and evasions, as to great *Priests*, and *insufficient and scandalous Priests*, in other parts of the *Nation*? Answer to the case proposed, and to the place where the *Charge* was laid; and think not to escape by such apparent evasions, and impertinencies as these. If you think such a *Separation* unlawful, then Why do you pretend

tend to confute my *sermon*, which was designed purposely against it?

*sect. 9.* But while you plead for this liberty of the *Peoples Separating* upon their *Judgment* of their *Ministers Abilities and Fitness*, you can never secure them from *Separation* from any *Church* or *Ministers* whatsoever. And no settled Church in the World could ever subsist long, without infinite disorder and confusion, if this were allow'd. For Mr. B. thinks them incapable of the *Ministerial Office* in the *Peoples Judgment*.

1. *Who have not tolerable Ministerial Knowledge, or Answer p. 56, utterance.*

2. *Who are Heretical.*

3. *Who malignantly oppose serious Religion as Hypocrisis, or a needless thing.*

4. *Who by their wicked lives do more hurt than they do good. From such, saith he, St. Paul bids turn away.*

And of all these things the *People* are to be *Judges*; and so may *Separate*, (1.) When they are unsatisfied about the *Ministerial Knowledge* or *utterance* of their *Ministers*. As for their *Utterance*; we may allow them to be *Judges* of that; but I never heard before, that *St. Paul* did bid *People* turn away from their *Ministers*, if their *Utterance* were not thought to be *tolerable*. For he intimates, that some complained of *his* utterance, and had him in contempt for it.

it. But as to *Abilities* and *Knowledge fit for Ministers*, Are not the *People* admirable Judges? How few, how very few, even of those of the *People* who pretend most to *Knowledge in Religion*, have any tolerable understanding of the *true principles*, and *right notion* of it? I do not speak only of *Artificers* and *Tradesmen*; but of those of better education, who either by prejudices, or want of due application of their minds to such things, are subject to great mistakes about *Religion*, and yet may be very good men: If such as these, are so unfit to Judge of *Ministerial Knowledge*, and the *Doctrines of Religion*, What shall we say to the common sort of *raw*, and *injudicious Professors of Religion*? Mr. B's experience in the World is not so little, as not to know and be sensible of the truth of this, among the *People* most apt to divide and Separate. Is it not then a strange thing he should thus subject the Judgment of *Ministerial Knowledge* to such a *Company of Triers* as these? But suppose they do allow their *Ministers* to pass for men of tolerable *abilities*, and reasonable *good utterance*, there is a harder task yet behind, and that is, to approve themselves to the *People* to be *Sound and Orthodox*; For, saith Mr. B. (2) *If they be Heretical*, they may without sin separate from them. But how shall a Man escape being thought *Heretical* by the *People*, if they have a mind to make him so; i.e. if he crosseth their humor, and delivers such *Doctrine* as doth not please them; for that is generally their *Standard for Heresie*? And they cannot well have any other; unless you will suppose all the *People* to be learned *Divines*, and every Man obliged to read and understand *Epiphanius* and *Bin-*  
*us*: and then perhaps they may be competent Judges  
of

of *Heretie*, and come at last to be even with the *Divines* for having been their Judges so long in that matter. Let us now suppose a Person of great value and esteem among them for his other *Ministerial Abilities*, should happen to be thought *unsound* in the Point of *Justification*, and to draw too near to the *Papists* in it; and this not only be said by the *common People*, but they are abetted and encouraged in it, by the greatest part of their *Teachers*, who tell them, this is a *Fundamental point, Articulus stantis & cadentis Ecclesiæ*; that they had as good give up the Cause of *Reformation*, as yield in that matter, as some have said; I would fain know in this Case, whether upon Mr. B's. Principles, the *People* are not bound to *separate* from such a Man, notwithstanding his other *Abilities*?

The like may happen as to many other *Doctrines*, which the *People* are as incompetent Judges of, as they are in this matter. Let us yet suppose that such a Man may pass for *sound in the main* among the *People*; what shall we say to him, if under pretence of *Curing Divisions* he exposes good *People*, and lays open with great freedom and plainness their *Factions*, *Turbulent*, *Censorious*, *Ungovernable* humor; not omitting their *Injudiciousness*, but forgetting all the while that these same *injudicious People* (with all their other faults) were once his *Electors*, and are still his Judges; suppose, that he tells the World, That for their *Ignorance*, *Injudiciousness*, *Pride* and *Self-conceit*, they are their grief and their shame; that they are endanger'd by *Divisions*, principally because the selfconceited part of the *Religious People* will not be ruled by their *Pastors*; that it is they that tempt the *Papists* to use *Fire and Faggot* that will not be ruled,

nor

nor kept in Concord by the wisest, and holiest, and most self-denying Ministers upon earth. Notwithstanding all these very kind words of themselves, Do not we think such People would call all this *Reviling*, and *Reproaching the People of God*, and say, That such men do malignantly oppose serious godliness as Hypocrisie; and let their lives be what they will, they do more hurt than good; and therefore by Mr. B's own Rules, they are bound to Separate from the *Wiseest*, the *Holiest*, the *most self-denying Ministers upon earth*. Which I think is sufficient for the present to shew the mischievous consequence of putting so great a power of Judgment, and Separation upon it into the hands of the People.

Self. 10. But this is not all the encouragement to Separation, which is given to the People, by their power of Judging, and Withdrawing from their Ministers; For,

2. They insinuate, That the whole Body of the conforming Clergy is guilty of such Faults, as the People may lawfully Separate from them; as will appear by these Particulars.

First, They make Conformity it self to be a very scandalous thing; and then tell the People over and over, It is no sin to separate from Scandalous Priests; especially when the Scandal is notorious, as it is in this case. Mr. B. goes about to prove This, by many Arguments, when he Writes in the name of the Party; now let us see what Judgment they pass upon Conformity. In one place he saith, That the Love of Peace, and the fear of frightening any farther from Parish Communion than I desire (as though such suggestions

Plea for  
Peace, p. 108.

Sacrileg. de.  
seri. p. 43.



gestions did not do it enough) *do oblige me to forbear so much as to describe or name the additional Conformity; and that sin which Non-conformists fear, and fly from, which maketh it harder to us that desire it to draw many good People to Communion with Conformists than it was of old.* No doubt of it, if you give such broad intimations as these are, what a horrible scandalous sin *Conformity* is. Nay, he maketh it an *inexcusable sin*, when he saith, in the Preface to his Plea, *That more like Truth hath been said for the lawfulness of Anabaptistry, Poligamy, Drunkenness, Stealing, and Lying, in case of necessity, than any thing he ever yet read of all that he hath there described, i.e. full Conformity.* He chargeth us downright with *Lying*, and by consequence with *Perjury*, and tells me of 30 tremendous Aggravations of the Sin of Conformity; among which are *Lying and Perjury*, and not only that, but drawing on our selves the guilt of many thousand Perjuries (by declaring, That the Covenant doth not oblige.) But I do not question, if Mr. B. pleased, he could find out 40 or 50 as tremendous aggravations of the Sin of Separation. For never did any Man lay more load than he, upon whatever he opposes, without considering how it may fall upon himself at last; and How easie it is to return such heaps of Aggravations. And it was well said by one of Mr. B's. Adversaries concerning him, *That be the Controversie what it will, he can make his Adversary differ with him about the Existence of God and Christ, a Heaven and Hell.* Which I have found too true, by my experience in this case, for without any colour or pretence in the World that I know of, but only by declaring against Separation, he tells me, *That he is so far past doubt, on the other side, as that he thinks*

*Answer to  
Serm. p. 46.  
Plea for  
Peace, p. 220.  
223, 226,  
339.*

*Ans. to  
Sacril. desertion,  
p. 13.*

*Ans. p. 19.*

*I overthrow all Religion, and set up Man in Rebellion against God.* But the worst is that he would make me say, which I never said or thought, *That all Publick Worship is sinful, when forbidden:* and then on he runs with a mighty torrent, *Daniel may go to the Lions; the Martyrs, Fathers, Counsels, the Universal Church are all foolish, than the meanest of his Auditors.* I wonder he did not give me 30 tremendous aggravations of *Atheism* and *Hobbism*. For he doth in effect charge me with them; For it follows, *It's strange that he can be sure, God's Word is true, and yet be so sure, that Mens Laws are above it, and may suspend it.* Did I ever in my life say the least thing tending that way? I abhor and detest such *Principles*, as set *Mans Laws above Gods*. And when I gave him the State of the Controversie about Separation, I supposed an Agreement in all the Substantials of Religion, between the dissenting Parties and our Church. How then could he possibly infer from hence, that I set *Man's Laws above Gods*? The Question is not, Whether all *Publick Worship be sinful, when forbidden?* but whether in a Nation professing true Religion, some *publick Worship* may not be forbidden? If not, then an universal, unlimited toleration of *Turks, Jews, Papists, Socinians, Ranters, &c.* must follow. If some may be forbidden, then another Question follows, *viz.* Whether such *Publick Worship*, as may have an evil in it, antecedent to that *Prohibition*, may not be forbidden? *viz.* such as tends to *Idolatry, Sedition, Schism, &c.* and if this be allowed, then it comes to this at last, Whether such *Meetings* are guilty of any of these faults; and if they be, Whether the *Magistrate* so judging may not justly forbid them? And this is the utmost that matter can be driven

driven to; which I here mention, to let the Reader understand, what little cause there is to dread Mr. B's 30 *Aggravations of the Sin of Conformity*; which are built on as slight grounds as this heavy charge against me; for the sake of which I shall hardly ever dread his *aggravations* more. But the sting of these *aggravations* follows. *If the People think, (though they should mistake) that all the Conformists are guilty of the like, Can you wonder, if they prefer less Guilty Pastors to trust the Conduct of their Souls with?* Now the true Reason of Separation is come out at last. Our *Conformity* is a horrible, scandalous sin with them, and therefore they must choose better Pastors. Is not this just the old Brownists Argument? *The Ministry of the Church of England is a corrupt and sinful Ministry, and therefore we must not communicate with them, but choose more honest and faithful Guides:* But let me ask Mr. B. supposing all this to be true, Is it lawful to communicate with *Conformists* or not? If it be not lawful, then he condemns his own practice, and takes away *occasional communion*; if it be lawful, How comes *Separation* to be lawful, since, that is never lawful, but when it is necessary? as it will be proved afterwards.

*Ans. p. 50.*

SECT. II. 2. They make most of the present Ministers of the Church of England to be *Usurpers*; and from such they say, they may lawfully separate. Is it separation, saith Mr. B. to refuse Pastors that are *Usurpers*, and have no true Power over them? But Who are these *Usurpers* among us, since we have a legal establishment, and we thought Law and *Usurpation* contrary to each other? But notwithstanding Law, it is determin'd,

*Ans. p. 49.*

*First*, All that come into the places of ejected Ministers are *Usurpers*, at least to as many of the People, as do not consent to their coming in: How prove you, saith Mr. B. that the relation of the ejected London-Ministers and their Flocks was dissolved, and that the succeeders, were true Pastors to the Non-consenting Flocks? When faithful Pastors, saith he in his Plea (written in the name of the Party, and by consent, as he saith, of many of his Acquaintance) are in possession, if a lawful Magistrate cast them out; and put others in their places of untried or suspected parts or fidelity.

Ans. p. 54.

Plea for  
Peace, p. 55.  
Ans. p. 44.

- I. The Princes Imposition maketh not such true Pastors of that Church, before, or without the Peoples consent.
- II. Nor will it alwayes bind the People to consent, and to forsake their former Pastors, nor prove them Schismaticks, because they do it not.

The bottom of all this, is, they are *Usurpers* to whom the People do not consent in any particular Parish; although the whole Nation in Parliament consented to the passing of a Law for removal of some Pastors, and putting in of others. And what dangerous consequences there may be of such Principles as these, I leave others to Judge. For upon these grounds, when Salomon deprived Abiathar, and put Zadok in his room; any part of the People might have pleaded, *They never consented to Zadok's coming in, and therefore he was their High-priest still; let Salomon do what he would; he could not dissolve the relation*

2 Kings 2.  
35.

*relation between them, without their own consent. For the Question is not, Whether Abiathar did not deserve to be put out, but to whom it belonged to do it, whether to the King, or the People? And whether any part of the People might still own that relation which he had before to them, without palpable disobedience and contempt of Authority? Especially if the People had given their own consent, and the thing had been done not only by Salomon, but by the States of Israel; as it was in our case. They who discern not the ill consequences of such Assertions as to our Government, have very little insight into Affairs. For it follows, that a small part of the People may disown the Publick Acts of Parliament, and choose other Governors to themselves in opposition to those established by Law: and why they should not do it, upon an equal pretence in other cases, I do not understand. For there is no more colour for the Peoples resuming their right, especially a small part against the whole, in one case than in the other. Which makes me wonder at those who dare call them Usurpers, who enjoy their places by the same Laws, that any Men do enjoy their Estates. And they who assert, that the people are bound notwithstanding the Laws to adhere to their former Pastors, as Mr. A. doth, who saith, They judge it their unquestionable duty to abide in that relation to their ejected Pastors, do not only assert a power in a handful of people to act against established Laws, passed by general consent in Parliament; but overthrow the settlement of our Church upon the Reformation. For, the Papists then had the very same plea, that these Men have now, v.z. That the Magistrate could not dissolve the relation between their former Church Guides and them: and there-*

*Mischief of  
Impos. Pro-  
face.*

*fore*

fore notwithstanding *Acts* of Parliament, they were still bound to adhere to them. For the Magistrate had no power in such matters, and the real Schism was to withdraw from those Guides; just as Mr. A. speaks concerning the ejected Ministers. So much do these Men, in pursuing the interests of their Parties, overthrow the principles of the Reformation. For either the Magistrate hath a Power to silence some Ministers, and to put others in their places, or he hath none: if he hath none, then, What becomes of the Justice of the Reformation, when the Popish Bishops and Priests were ejected, and others put into their places? If they say, He hath a just power in some cases, but not in theirs. Is not this a Plea common to all? For whoever thought themselves justly ejected? Or that they did any thing which deserved so severe a punishment? What then is to be done in this case, if Men think themselves unjustly cast out? The old Non-conformists said, They ought to sit down quietly; with this satisfaction, that there were others to Preach the Word of God soundly, although they did not. They might by joyning in their private capacities in Communion with our Churches, and drawing the People to it by their example and encouragement, have done more good both to the People and to this Church, than I fear their publick preaching in opposition to the Laws hath done to either. But if they go upon such principles as these, That the Magistrate had no rightful power to eject them, That others are Usurpers who come in their places, That the People are still bound to own them in their former relation notwithstanding the Laws, And that 'tis Schism to separate from them, notwithstanding that they confess the True Religion is maintained and preached in our publick

*lick Assemblies*, I leave it to others to determine how consistent such Principles are with the *submission* Men owe to *Government*, or that *peaceable behaviour* which becometh Christians. This I the rather insist upon, because I find not only Mr. B. and Mr. A. asserting it, but that it is made the *standing Plea* for the necessity of the *present Separation*, among those who do not hold all *Communion* with our Churches unlawful. So the latest of my *Answerers* makes a *Question*, *Whether they can be said to erect new Churches, or proceed to the forming of separate Congregations, who were true Ministers, and had their Congregations before others came into their places? If they had done nothing worthy of ejection, or exclusion from their Ministry, whether they have not still a right to exercise their Function. And consequently, whether others may not as justly be said to draw away their People from them, as they are charged with the same practice?* There is not one word in all this *Plea* but might have equally served the *Papists* in the *beginning* of the *Reformation*. For the *Law* signifies nothing with them in any case where themselves are concerned, if Ministers be ejected without or against *Law*, they who come into their places are no *Usurpers*; and if they are cast out by *Law*, they that succeed them are *Usurpers*; so that the *Law* is always the least thing in their consideration.

Reitor of  
Sutton &c. p. 26.

*Secondly*, All those who come into any *Pastoral charge*, whether *Bishops* by virtue of the *Kings Nomination*, or others by the *Presentation* of *Patrons*, are *Usurpers*, unless the *People* be pleased to give their free consent; and if they do it not, they may lawfully withdraw from them. For, saith Mr. B. the  
People



*Plea, p. 55.* People have an antecedent Right to consent, which none  
*Ans. p. 9.* can take from them. And he saith, he hath proved it

*Plea, p. 81,  
 82.*

by many Canons, that he was no Bishop, that was not chosen by the Clergy and the People; or came in without the Peoples consent. Nay, if they have the consent of some, and not of the greater part, those who did not consent, may proceed to choose another Bishop, if Mr. B. say true. For these are his words. *If a Diocese have a Thousand or 600, or 300 Parish Pastors, and a Hundred thousand or a Million of People (or 50000 or 20000, as ye will suppose) and if only a dozen or 20 Presbyters, and a Thousand People (or none) chuse the Bishop, this is not the Election or Consent of the Diocesan Church; nor is it Schism for twenty thousand to go against the Votes of two thousand. Therefore if they have so much the advantage in polling, as Mr. A. suggests, there is nothing hinders them, but that in spite of Laws, they may proceed to the choice of new Bishops, and new Pastors of Churches, wherever they think they can make the Majority. For this is an inherent and unalterable right in the People, say they, to choose their own Pastors. Again, saith Mr. B. in the name of the Party in his Plea, If Bishops that have no better a Foundation, i. e. that come in by the Kings Nomination, and not by the Majority of the People, shall impose inferior Pastors or Presbyters on the Parish Churches, and command the Peoples acceptance and obedience, i. e. if they give them Institution upon a Patrons presentation, the People are not bound to accept and obey them by any Authority that is in that command as such; nor is it Schism to disobey it, no more than it is Treason to reject the Usurper of a Kingdom. It is plain then, all Bishops of the Kings Nomination, all Ministers presented*

*Ibid.*

presented by *Patrons* are meer *Usurpers*: the *People* may give them a good *Title* if they please; but they are not to blame if they do it not. For in them, Mr. B. saith, the chief Power is, and sometimes he tells them, they are bound to Separate; however, while they do not consent, they are no Churches, which they are set over; and it is no Schism so to pronounce them; nor to deny them Communion proper to a Church. Is not this an excellent Plea for Peace; and the true and only way of Concord, which lays the foundation for all imaginable Disorders and Confusions, only that they might have some pretence for their present Separation?

*Ans. p. 19.*

*Plea, p. 31.*

Sett. 12. 3. Suppose the Bishops and Clergy have gained the consent (*implicit* at least) of the People, and so are no *Usurpers*, yet if they be *Persecutors*, or *Libacian Prelatists*, i. e. if they either act towards, or approve of the *Silencing Non-conformists*, the People may separate from them. When Mr. B. wrote the Defence of his Book, called, *The Cure of Divisions*, to satisfy the People who were much displeased with him for it; one of the material Questions, he Asks about his Book, is, *Is there a word to persuade you to Communion with Persecutors?* As though that had been an unpardonable Crime. In the Plea he saith, *If any Excommunicate persons for not complying with them in sin*, i. e. Conformity, but also prosecute them with *Mulcts, Imprisonments, Banishments, or other Prosecution, to force them to transgress*, this were yet more heinously aggravated Schism: and therefore it is no sin to Separate from such. And how easily Men are drawn in to the guilt of this

*Preface to  
Defence of  
his Cure, p. 9.*

*Plea, p. 42.*

T

per-

*persecution*, appears by the example he makes of me, for although I expressly set ~~side~~ *the case of Ministers*, and declared, *I intended only to speak of Lay-communion*; yet he charges me with *engaging my self in the Silencing design*. And by such consequences, all that speak against *Separation* may be Separated from, as *Persecuters*, and *Itachian Prelatists*.

*Sett. 13. 4.* As long as they suppose *the terms of our Communion to be sinful*, they say, *the schism doth not lye on those that separate, but on those that do impose such terms*; and therefore they may lawfully separate from such imposers. This is the most colourable Plea hath been yet used by them. But in this case, we must distinguish between *terms of communion* plainly and *in themselves sinful*; and such which are only fancied to be so through *prejudice*, or wilful *Ignorance*, or *error of Conscience*. That there is a real distinction between these two, is evident; and that it ought to be considered in this case, appears from hence, that else there can be no *sinful separation* under an *erroneous Conscience*. As suppose some men should think that *Preaching by an hour-glass*, and much more *Praying by one*, was a *stinting of the Spirit in point of Time*, as *Praying by a Form* was in point of words; and all Men should be required to begin the *publick Worship* at such an Hour, and so end at such an Hour; time being a *necessary circumstance*, our Brethren grant, that the *Magistrate* or *Church* may lawfully determine it. Here is then a *lawful imposition*; and yet the *Quakers* may really judge it to be *sinful*; and declare they cannot communicate unless this *sinful Imposition* be removed; For it is against their *Consciences* to have the *Spirit limited to any*

any certain time; On whose side doth the *Schism* lie in this case? Not on the *Imposers*, because they grant such an *imposition* lawful; therefore it must lie on those that *Separate*, although they judge such terms of *Communion* sinful. If therefore the determination of other things not forbidden be really as much in the *Magistrates* and *Churches* Power, as the necessary circumstances of time and place, &c. then mens apprehending such terms of *Communion* to be sinful will not hinder the guilt of *Separation* from lying on their side, and not on the *imposers*. Because it is to be supposed, that where there is no plain prohibition, men may with ordinary care and judgment, satisfy themselves of the lawfulness of things required. As for instance, when the *Church* of *Rome* imposeth the *Worship* of *Images*, we have the plain prohibition of the *Second Commandment* to prove that it is really a sinful condition of *Communion*; but when our *Church* requireth the constant use of a *Liturgy*, and *Ceremonies*, which are now pleaded as sinful conditions of *Communion*, Where is the prohibition? In the same *Second Commandment* say some. I desire them to read it over to me. They do so. Where, say I, are the words that forbid a *Liturgy*, or *Ceremonies*? I am mistaken, they tell me, it is not in the words, but in the sense. I Ask, How we should come by the sense, but from the words? Yes, they say, there are certain Rules for interpreting the *Commandments*. Are they *Divine* or *Human*? Where are they to be found? What are those Rules? One, they say, is, that where anything is forbidden, something is commanded. So say I, there is here a Command to *Worship* God without an Image. What is there more? Yes, say they, (1.) That

*we must not Worship God with our own Inventions; now Liturgies and Ceremonies are Mens Inventions. But, I say, no Inventions are condemned in the Worship of God, but such as God himself hath somewhere forbidden; but he hath no where forbidden these. And human Inventions are forbidden in this Commandment in the Worship of God; but then (1) They are such inventions which go about to represent God, and so to disparage him; and no other inventions are to be understood, than the Reason of the Law doth extend to, i. e. not such which are consistent with the Spiritual and Invisible nature of God. (2.) They are not such as do relate to the manner or form of Worship, supposing the Worship it self be performed in a way agreeable to the Divine Nature and Law. For otherwise all use of mens inventions, as to Preaching, or Reading, or Interpreting Scripture, would be forbidden. And then this interpretation of the Second Commandment would be unlawful, because it is a meer Invention of Men; as much as Liturgies, or Ceremonies.*

By this we see, what *stretching* and *forcing* of Scripture there must be, to make *Liturgies* or *Ceremonies* unlawful terms of Communion; And that Men must first blind and fetter their Minds by certain prejudices of Education, or Reading only one sort of Books, and taking some things for granted which they ought not, before they can esteem the terms of Communion required by our Church to be *sinful*: and therefore the *Schism* doth not lye on the *Imposers* side, but upon those who suffer themselves first to be so easily Deluded,

Deluded, and then Separate from our *Church* upon it. But there is another plain instance in this case, wherein our *Brethren* themselves will not allow the *Schism* to lie on the *imposers side*; and that is of those who deny the *lawfulness* of *Infant-Baptism*. Many of whom pretend to do it with as much *sincerity* and *impartiality*, as any of our *Brethren* can deny the *lawfulness* of *Liturgy* or *Ceremonies*: if they break *Communion* rather than allow what they judge to be *sinful*. On whose side doth the *Schism* lie, on theirs that require the allowance of it, as a *condition* of *Communion*, or not? If on the *Imposers side*, they must condemn themselves, who blame the *Anabaptists* for their *separation*. And so did *Fr. Johnson*, and so did the *New-England Churches*. From whence it appears, that they do all agree, that where Men through *mistake* do judge those to be *sinful terms* of *Communion* which are not, the guilt of *Schism* doth not lie on the *imposers side*, but on those that *separate*. Therefore, this matter of *Schism* cannot be ended by the *Plea* of *Conscience* judging the *conditions to be sinful*, but by evident and convincing *Proofs* that they are so; but till these are brought forth, which never yet were, or ever will be, they must bear the *blame* of the *Schism*, if they *Separate* on these accounts.

Thus I have faithfully represented the *Principles* of those who allow *occasional Presence* in our *Churches*, rather than *Communion* with them; which I have discover'd to be of that Nature, as leads Men to the greatest *Separation*.

*Señ. 14.* There are others who deal more openly and ingenuously, and so need the less pains to discover their minds, and those are,

*II.* Such who do in terms assert all *Acts of Communion* with our Churches to be *unlawful*. But there is a difference among these; For,

*First,* Some allow hearing *Sermons* in our *Publick Assemblies*, and joyning in the *Pulpit Prayers*; but not in the *Liturgy*, or any proper *Act of Church-Communion*. This I have shewed, was the Opinion of *Robinson*, and the *New-England Churches*; and was lately owned by *Mr. Ph. Nye*, who Wrote a Discourse about it, and answered all Objections. Yea, he goes so far, as to own the *publick preaching*, as a great blessing to the Nation; and he thinks, the *Dissenters and their Families* are bound to frequent, (as they have liberty and opportunity) the more publick and National Ministry. But towards the end of his Treatise he confesses the generality of their People, to be of another opinion; which he imputes to the activity of the *Jesuits* among them; and he was a very sagacious Man.

*Rector of  
Sutton &c p.  
25.*

*Secondly,* Others hold it unlawful to joyn with our Churches in any *Acts of publick Worship*. And some are arrived to that height, that one of my *Answerers* confesseth, That they refuse to bear him, because he owns many *Parochial Churches* to be true Churches. It seems then, they not only think it unlawful to hear us, but to hear those who think it lawful; and the next step will be to Separate from those



those who do not Separate from them, that own many *Parochial Churches to be true Churches.*

Several *Books* have been published to prove it *unlawful* to hear our Ministers Preach: and these proceed upon the old Arguments of the former *Separatists*; as may be seen at large in a *Book* called *Jerubbaal*: whose Author goes about to prove our *Worship Idolatry*, and our Ministers *Antichristian*; which Mr. Nye was so far from owning, that he grants our *Ministry to be true and lawful*, and utterly denies it to be *Anti-christian*; because the *Articles of our Religion*, to which our Ministers are to conform their *Instructions*, are *Orthodox*, and framed for the casting and keeping out of *Poperly*.

Se<sup>t</sup>. 15. The several Principles of our *Dissenters* being thus laid down, the *State of the present Controversie*, as to *Separation from our Communion*, will soon appear. And any one may now discern,

1. That I do not mean bare *local Separation*. For Mr. B. puts this in the front of his *Quere's*; *Do you think, that he is a Separatist that meeteth not in the same Parish Church with you?* No; I do assure him, provided that he elsewhere joyns with our *Churches* as a *Member* of them; and doth not think himself bound to prefer the *Separate Meetings*, as having a *purser way of worship*, and ordinarily to frequent them for more *Gospel-administrations*. And so much may satisfy Mr. A. too, who, after his trifling manner, talks of a *bellum Parochiale*, as though Men were so weak to charge one another with *separation* because they meet in *different Parishes*; but as to the  
Gird

*Ans. p. 46.*

*Mischief of  
Impos. P. 48.*

Gird he gives about a *Bellum Episcopale*, I desire him only to look into the *Evangelium armatum* for an Answer to it.

Treat of  
Schism, p. 3.

2. I do not mean by Separation any *difference in Doctrine*, not determin'd by our Church, upon which Men do not proceed to divide from the *Communion* of it: And I wonder, who ever did. But Mr. B. is pleased to make another *Quære* about it. To this I shall Answer him in Mr. Hales his words: *While the Controversies in Holland about Prædestination, went no farther than the Pen-combats, the Schism was all that while unhatcht; but as soon as one party swept an old Cloyster, and by a pretty art made it a Church, by putting a new Pulpit in it for the Separating party there to meet, that which was before a Controversie became a formal Schism.*

Mischief of  
Impos. p. 48,  
49.

3. By Separation I do not mean any *difference in Modes of Worship* allowed by the Church in whose *Communion* we live. This is to Answer Mr. B's. *Quære* concerning the *difference between Cathedral and Parochial Churches; and publick and private administrations of Sacraments.* But this sticks much with Mr. A. who takes his hints from Mr. B. which he cooks and dresses after his Facetious manner, that they may go off the better with the common people. And a very pleasant representation he endeavors to make of the difference of the *Cathedral Service* from that in *Countrey Parishes.* But what is all this to the purpose? If the same Man puts on finer Clothes at *London*, than he wears in the *Countrey*, Is he not the same Man for all that? Are not *David's Psalms* the same

same, whether they be *Sung*, or *Said*? Or whether *Sung* in a *Cathedral Tune*, or as set by a *Parish Clerk*? That which only looks like Argument (and my business is to mind nothing else; possibly others may call him to an account for his unbecoming way of Writing) That I say which looks like Argument is, *That some things are done without Rules in our Parish Churches, as the universal practice of Singing Psalms in Hopkins and Sternholds Metre*; and therefore they may do things without *Rules* and yet not be guilty of *Separation*. This proceeds upon a mistake, for in the first establishment of the *Liturgy* upon the *Reformation* under *Edward the VI.* allowance was made for the use of the *Psalms*, as they were to be *Sung* in *Churches* distinct from the use of them as part of the *Liturgy*; and from thence that custom hath been so universally practised. But suppose there are some Customs receiv'd without *Rules*; suppose there are some different *Customs* among us; What is this, to the denying the lawfulness of constant *Communion* with our *Churches*? To the choosing of new *Pastors*? and sitting down, as he speaks, with purer *Administrations*? All which this Man owns in his Book, as their avowed Principles and Practices; and yet hath the confidence to parallel their *Separation* from our *Church*, with the different *Modes* of *Worship* among our selves. He must have a very mean opinion of Mens understandings, that thinks to deceive them in so gross a manner.

4. By *Separation* I do not understand a meer difference as to the way of *Worship*, which the Members of foreign *Churches* are here permitted to enjoy. For they do not break off from the *Communion* of our *Churches*; but have certain priviledges allow-

Mischief of  
Impos. p. 53.

ed them, as acting under the *Rules* of those *Churches* from whence they came. But what have we to do to judge the Members of other Reformed Churches? Our business is with those who being Baptized in this *Church*, and living under the *Rules and Government* of it; either renounce the *Membership* they once had in it, or avoid *Communion* with it as *Members*, and joyn with other *Societies* set up in opposition to this *Communion*. Yet this matter about the *Foreign Churches* Mr. B. mentions again and again; as though their case could be thought alike, who never departed from ours, but only continue in the *Communion* of their own Churches.

*Answ. p. 46.*  
60, 87.

5. I do not charge every disobedience to the *King and Laws and Canons in matters of Religion, Government and Worship with the Guilt of Separation*. For although a Man may be guilty of culpable disobedience in breaking the *Commands of Authority*, and the *Orders of the Church* he lives in; yet if he continues in all *Acts of Communion* with our Church, and draws not others from it upon mere pretence of greater *Purity of Worship*, and better means of *Edification*, I do not charge such a one with *Schism*.

*Answ. p. 47.*

6. I do not charge those with *Separation*, who under *Idolatrous, or Arian Princes* did keep up the Exercise of true Religion though against the *Will of the Magistrate*. But what is this to our case, where the *true Religion* is acknowledged, and the *true Doctrine of Faith* owned by the *dissenters themselves*, who break off *Communion* with our Churches. Wherefore then doth Mr. B. make so many Quæres, about the case of those who lived under *Heathen Persecutors? or the Arian Emperors, or Idolatrous Princes?* I hope, he did not mean to Parallel their own Case with

*Answ. 15, 52,*  
53, 84.

with theirs; for, What horrible reflection would this be upon our *Government*, and the *Protestant Religion* established among us? To what end doth he mention *Valens* and *Humericus* that cut out the *Preachers Tongues*, and several other unbecoming Insinuations? when God be thanked, we live under a most merciful Prince, and have the *true Doctrine of the Gospel* among us, and may have it still continued, if Mens great *Ingratitude*, as well as other crying Sins, do not provoke God justly to deprive us of it. What need was there, of letting fall any passages tending this way? when I told him in the very State of the *Question*, that all our *Dispute* was, *Whether the upholding Separate Meetings for Divine Worship, where the Doctrine established, and the substantial parts of Worship are acknowledged to be agreeable to the Word of God, be a Sinful Separation or not?* Why is this Dissembled and passed over? And the worst cases imaginable supposed, in stead of that which is really theirs? If I could defend a Cause by no other means, I think Common Ingenuity, the Honor of our Prince and Nation, and of the *Protestant Religion* Professed among us, would make me give it over.

Se<sup>t</sup>. 16. And for the same *Reasons*, in the management of this debate, I resolve to keep to the *true State* of the *Question*, as it is laid down; and to make good the charge of *Separation*,

- I. Against those who hold *occasional Communion* with our Church to be *lawful* in *some parts of Worship*; but deny *constant Communion* to be a *Duty*.

**II.** Against those who deny *any Communion with our Church to be lawful*; although they agree with us in the *Substantials of Religion*.

**I.** Against those who hold *occasional Communion to be lawful with our Church in some parts of Worship*, but deny *Constant Communion to be a Duty*.

To overthrow this Principle, I shall prove these two things,

1. That bare *occasional Communion* doth not excuse from the guilt of *Separation*.
2. That as far as *occasional Communion with our Church is allowed to be lawful*, *constant Communion is a Duty*.

1. That bare *occasional Communion* doth not excuse from the guilt of *Separation*. Which will appear by these things,

*First.* Bare *occasional Communion* makes no Man the Member of a Church. This term of *occasional Communion*, as far as I can find, was invented by the *Dissenting Brethren* to give satisfaction to the *Presbyterians*, who charged them with *Brownism*: to avoid this charge, they declared, *That the Brownists held all Communion with our Parochial Churches unlawful, which they did not*; for, said they, *we can occasionally Communicate with you*; but this gave no manner of satisfaction to the other Party, as long as they upheld *Separate Congregations*, with whom they would

con-

constantly Communicate ; and accounted those their Churches, with whom they did joyn as Members of the same Body. But if notwithstanding this lawfulness of occasional Communion with our Churches, they joyned with other societies in strict and constant communion ; it was a plain Argument they apprehended something so bad or defective in our Churches, that they could not joyn as Members with them ; and because they saw a necessity of joyning with some Churches as Members, they pleaded for separate Congregations. And so, must all those do, who think it their duty to be members of any Churches at all ; and not follow Grotius his Example, in suspending Communion from all Churches. Which is a principle I do not find any of our dissenting Brethren willing to own. Although Mr. B. declares, That he and some others own themselves to be Pastors to no Churches ; That he never gather'd a Church ; that he Baptized none in 20 years ; and gave the Lords Supper to none in 18 years. I desire to know, what Church Mr. B. hath been of all this time. For as to our Churches, he declares, That he thinks it lawful to Communicate with us occasionally ; but not as Churches (for he thinks we want an essential part, viz. a Pastor with Episcopal Power, as appears before) but as Oratories ; and so he renounces Communion with our Churches as Churches ; and for other Churches, he saith he hath gathered none, he hath administred Sacraments to none in 18 years ; and if he hath not joyned as a Member in constant Communion with any separate Church, he hath been so long a Member of no Church at all. It is true, he hath Pray'd occasionally, and Receiv'd the Sacrament occasionally in our Oratories, but  
not

Ans. p. 64.

Page 24.

Page 62.

Page 86.



not as a *Member* of our Churches; he hath *Preached* occasionally to separate Congregations, but he hath gathered no Church, he hath Administred no Sacraments for 18 years together. So that he hath *Prayed* occasionally in one place, and *Preached* occasionally in another, but hath had no *Communion* as *Member* of a Church any where. But I wonder, how any Man could think such a necessity lay upon him to *Preach*, that *Woe* was unto him if he did not; and yet apprehend none to Administer the Sacraments for so long together; none, to joyn himself as a *Member* to any Church. Is it possible for him to think it *Sacrilege* not to *Preach*; and to think it no fault, not to give the Sacraments to others, nor to receive one of them himself as a *Communicant* with a Church? Was there not the same devotedness, in Ordination to the faithful Administration of Sacraments, as to *Preaching* the Gospel? Was not the same Authority, the same charge as to both of them? Was there not the same promise and engagement to give faithful diligence to Minister the Doctrine and Sacraments? Is there an indispensable obligation to do one part of your duty, and none at all to the other? Is this possible, to perswade impartial Men, that for 18 years together you thought your self bound to *Preach* against the *Laws*; and yet never thought your self bound to do that, which you were as solemnly obliged to do as the other? Mr. B. knows very well in *Church-History*, that *Presbyters* were rarely allowed to *Preach*, and not without leave from the *Bishop*, and that in some of the Churches he most esteems too; viz. the *African*; but they were constantly bound to Administer the Sacraments; so that, if one obligation were stricter than the other, that was so which Mr. B. dispensed with

with himself in, *for 18 years together*; and why he might not as well in the other, is not easie to understand. However, Why all this while, no *Constant Communicant* with any *Church*? What, no *Church* among us fit for him to be a *Member* of? No Obligation upon a *Christian* to that, equal to the necessity of *Preaching*?

These things must seem very strange, to those who judge of Christian Obligations, by the *Scripture*, and the *Universal Sense* and *practice* of the *Christian Church* in the *best* and *purest* *Ages*. To what purpose is it to dispute about the *true notion* of an *Instituted Church* for *personal presential Communion*; if men can live *for 18 years together* without joyning in *Communion* with any such *Church*? What was this *Communion* intended for? The *antient Churches* at this rate, might easily be capacious enough for their *Members*, if some never joyned with them in so long a time. *But he hath communicated occasionally with us*: Yes, to shew, what *defective* and *tolerable Churches* he can *communicate with*, but not as a *Member*, as himself declares; and this *occasional Communion* makes him none. For Mr. A. saith, *Their occasional Communion with us, is but like any of our occasional Communion with them: or occasional hearing of a weak Preacher; or occasional going to a Popish Chappel; which no one imagines makes the Persons Members of such Congregations. If therefore Men use this occasional Communion more than once or twice, or ten or twenty times, as long as they declare it is only occasional communion, it makes them no Members of our Churches; for that obliges them to fixed and constant Communion.*

*Mischief of  
Impos. P. 85.*

*Secondly,*

Secondly, They that have *fixed* and constant *communion* in a Church gathered out of another, are in a State of Separation from the Church out of which it is gathered, although they may be occasionally present in it. Now, if Men who think our *constant communion* unlawful, Do judge themselves bound to joyn together in another Society for purer *administrations*, as Mr. A. speaks, and to *choose new Pastors*; this is gathering *new Churches*; and consequently is a plain Separation from those Churches out of which they are gathered. The Author of the Letter out of the Country speaks plainly in this matter. *Such*, saith he, *of the dissenting Ministers, as have most openly declared for communicating at some times with some of the Parochial Churches; have also declared their judgment of the lawfulness and necessity of Preaching and Hearing, and doing other Religious Duties in other Congregations also.* If this be true, as no doubt that Gentleman well understands their Principles, then we see plainly a Separation owned, notwithstanding the occasional communion with our Churches. For, here is not only a lawfulness, but a necessity asserted of joyning in Separate Congregations, for Preaching, Hearing, and other Religious Duties. And here are all the parts necessary for making New Churches, Pastors, People, and joyning together for Religious Worship, in a way separate from our Assemblies. For although they allow the lawfulness of occasional communicating with some of them; yet they are so far from allowing constant communion, that they assert a necessity of separate Congregations for Divine Worship; And what was there more then this which the old Separatists held

held? For when they first published the *Reasons* of their *Separation*, which *Giffard* Answered, they laid down the grounds of their dissatisfaction with our *Assemblies*; from whence they inferred the necessity of *Separation*; and then declare, that they only sought the *Fellowship and Communion* of Gods faithful servants; and by the direction of his Holy Spirit to proceed to a choice of new Pastors; with whom they might joyn, in all the Ordinances of Christ. And what is there in this different, from what must follow from the Principles of those, who assert the necessity of joining in other Congregations distinct and separate from our *Assemblies* for the performance of Religious Duties? And if there be a necessity of *Separation*, as this Gentleman tells us they generally hold, that seem most moderate, the holding the lawfulness of occasional *Communion*, will not excuse them from the guilt of the other. For, as long as the necessity of *Separation* was maintained, the other was alwayes accounted a less material dispute, and some held one way and some another. And for this occasional communion the same Author tells us, that he looks upon it, but as drinking a single glass of Wine, or of Water, against his own inclination, to a person out of Civility; when he is not for any Mins pleasure to destroy his health by tying himself to drink nothing else. It seems then, this occasional communion is a meer Complement to our Churches, wherein they force themselves to a dangerous piece of civility much against their own inclinations; but they account constant communion a thing pernicious to their Souls, as the other is destructive to their health. So that this *Salvo* cannot excuse them from the guilt of *Separation*.

Page 51.

*Page 50.* *Mischief of* *Impos. p. 84.* *Sett. 17.* 2. That as far as *occasional Communion* is lawful, constant *Communion* is a *Duty*. This the former Gentleman wonders at me if I think a good consequence. Mr. A. brings several instances to prove, that we allow *occasional Communion* to be lawful, where constant is no duty; as with other Parish Churches, upon a Journey, at a Lecture, &c. but who ever question'd the lawfulness of *occasional Communion* with Churches of the same constitution; or thought a Man was bound to be always of that Church, where he goes to hear a Lecture, &c. but the question is, about the lawfulness of Separation, where *occasional Communion* is allowed to be lawful. For a man is not said to separate from every Church, where he forbears or ceases to have *Communion*; but only from that Church, with which he is obliged to hold *Communion*, and yet withdraws from it. And it is a wonder to me, none of my Friends (my Adversaries I am loth to call them) could discern this. It is lawful, saith Mr. B. to have *Communion* with the French, Dutch, or Greek Church, Must constant *Communion* therefore with them be a duty? Yes, if he were obliged to be a Member of those Churches, and thought it lawful to communicate some times, constant communion would be a Duty. But because this seems so hard to be understood, I will therefore undertake to prove it, by these Two Arguments.

*Answ. p. 105.*

*Firſt,*

*First*, From the general Obligation upon *Christians*, to use all *lawful means* for preserving the *Peace and Unity of the Church*.

*Secondly*, From the particular force of that Text, Philipp. 3. 16. *As far as you have already attained walk by the same Rule, &c.*

*First*, From the general Obligation upon *Christians* to use all *lawful means* for preserving the *Peace and Unity of the Church*. *If it be possible*, saith St. Rom. 12. 18.  
*Paul, as much as lies in you live peaceably with all Men*. Now I Ask, If there be not as great an obligation at least, upon *Christians* to preserve *Peace* in the *Church*, as with *all Men*? and they are bound to that, *as far as possible, and as much as lies in them*. And is not that *possible and lies in them* to do, which they acknowledge *lawful to be done, and can do at some times*? What admirable Arguments are there to *Peace and Unity* among *Christians*? What Divine Enforcements of them on the Consciences of Men in the Writings of *Christ* and his *Apostles*? And cannot these prevail with Men to do that, which they think in their Consciences they may lawfully do, towards joyning in *Communion* with us? This I am perswaded, is one of the provoking Sins of the *Non-conformists*, that they have been so backward in doing, what they were convinced they might have done, with a *good Conscience*. When they were earnestly pressed to it by those in *Authority*, they refused it; and they have been more and more backward ever since, till now

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they

Mischief of  
Impof. P. 39.

Ibid.

Plca. p. 240.

they feem generally refolved, either to break all in pieces, or to perfift in Separation. Mr. B. indeed very honeftly moved them 1663. to confider *how far it was lawful, or their duty to communicate with the Parifh Churches in the Liturgy and Sacraments*; and brought many Arguments to prove it lawful; and no one of the Brethren feemed to difsent: but obferve the Answer Mr. A. makes to this; *i. e.* faith he, They did not enter their feveral Proteftations, nor formally declare againft the Reasons of their Brother; like wife and many perfons they would advife upon them. And fo they have been advifing and confidering ever fince, till with great Wifdom and Warinefs they are dropt into Separation before they were aware of it; and the meer neceffity of defending their own practices, makes them espoufe thefe Principles. Such another Meeting Mr. B. faith, they had after the Plague and Fire, at which they agreed, *That Communion with our Church was in it felf lawful and good.* Here Mr. A. charges me for being tardy, and wronging the Relator, by leaving out the moft confiderable words of the Sentence, viz. *When it would not do more harm than good.* And upon this he expatiates about the wayes when it may do more harm than good; Whereas if the Reader please to examine the place, he will find, I did confider the force of thofe words; when I put it, *that they refolved it to be lawful in it felf*; although fome circumftances might hinder their prefent doing it. For they declared, *That it was in it felf lawful and meet*; but the circumftances of that time, did make them think it might do more harm than good; and therefore it is faid, *They delaid for a fitter opportunity*, which makes it clear, they were then refolved upon the lawfulness



ness of the thing. But that opportunity hath never hapned since; and so they are now come to plead against the practice of it; as Mr. A. plainly doth; by such reasons as these. *Communion with our Churches will then do more harm than good,*

1. *When such Communion shall perswade the Parish Churches, that their frame is eligible and not only tolerable.* As though separation were more eligible, than a Communion that is lawful and tolerable; and Schism were not more intolerable, than Communion with a tolerable Church. What will not Men say in defence of their own practice? Was ever Schism made so light a matter of, And the Peace and Unity of Christians valued at so low a rate; that for the prevention of the one, and the preservation of the other, a thing that is lawful may not be done, if there be any danger that what is only tolerable should be mistaken for more eligible? As if all the Mischiefs of Schism and Division in the Church, were not fit to be put in the ballance, against such a horrible and monstrous inconvenience. Methinks, it were better sometimes to be wise and considerate, than always thus subtil and witty against the common sense, and reason of Mankind.

Mischief of  
Impos. p. 40.

2. *When others shall thereby be thought obliged to separate from purer Churches, i. e. be drawn off from their Separation.*

3. *When it will harden the Papists.* As though their Divisions did not do it ten thousand times more.

4. *When*

4. *When it shall notably prejudice the Christian Religion in general.* Yes, no doubt the *Cure of Divisions* would do so.

By these particulars, it appears, that he thinks them not obliged to do *what lawfully they can do*. Yet at last, he saith, *he tells us, as much is done, as their Consciences will permit them.* Say you so? Is it indeed come to this? Will none of your Consciences now permit you either to *come to the Liturgy*, or to make use of *any parts* of it, in your own *Meetings*? How often hath Mr. B. told the World, That you stuck not at *Set-Forms*, nor at the *Use of the Liturgy*, provided some exceptionable passages were alter'd in it? Did not Mr. B. declare at his Meeting, publickly, in a *Writing* on purpose, That they did not meet under any colour, or pretence of any *Religious Exercise* in other manner, than according to the *Liturgy and Practice* of the Church of England, and were he able he would accordingly Read himself? Is this observed in any one Meeting in London, or through England? Then certainly, there are some who do not, what they think they lawfully may do towards *Communion* with us. And Mr. B. saith in the beginning of his late *Plea*, That they never made one Motion for *Presbytery*, or against *Liturgies*; and these words are spoken in the Name of the whole Party called *Presbyterians*. And since that, Mr. B. saith, They did come to an Agreement, wherein the constant Use of the *Liturgy*, with some Alterations, was required. And are we now told, That all that can lawfully be done is done? Mr. B. indeed acts agreeably

ably to his Principles, in coming to our *Liturgy*; but Where are all the rest? And, Which of them Reads what they think *lawful* at their own *Assemblies*? Do they not hereby discover, that they are more afraid of losing their People, who force them to comply with their *humors*, than careful to do, what they judge *lawful*, towards *Communion* with our *Church*?

Se<sup>t</sup>. 17. But whence comes it to pass, that any who think *occasional Communion* with us to be *lawful*, should not think themselves obliged to *constant Communion*? From what grounds come they to practise *occasional Communion*? Is it from the *Love of Peace and Concord*, as Mr. B. saith? That is a good ground so far, as it goes, But will it not carry a Man farther, if he pursue it, as he ought to do? What *love of Concord* is this to be *occasionally present* at our *Churches*, and at the same time to declare, That there is *greater purity of Worship, and better means of Edification in Separate Congregations*? The one can never draw Men so much to the *love of Concord*, as the other doth incourage them in the *Principles of Separation*. But, if there be an *Obligation* upon Men to *Communicate* with the *Church* they live in, notwithstanding the *defects and corruptions* of it, that *Obligation* can never be discharged by meer *occasional Presence* at some times, and in some *Acts of Worship*; for, saith Mr. Ball, To use one Ordinance, and not another, is to make a *Schism* in the *Church*.

Trial of  
Grounds of  
Separation.  
Chap. 10. p.

The only Example produced to justify such *occasional Communion* with *defective Churches*, is that our *Blessed Saviour* did *communicate* after that manner in the

Robinson's  
Treatise, p.  
11.

*the Jewish Synagogues and Temple. But this is so far from being true, that the old Separatists granted, That our Lord Communicated with the Jewish Church in Gods Ordinances, living and dying a Member thereof; and from thence they prove, That the Jewish Church had a right Constitution in our Saviours time.*

Ainsworth's  
Consider.  
examined, p.  
5.

John 10,  
22, 23.

Matt. 23. 2.

And did not he declare, That *he came not to dissolve the Law, but to fulfill it*? And that he complied with *John's Baptism*, because he was to fulfill all righteousness? Did he not go up to the Feasts at Jerusalem, as a Member of the Jewish Church, and frequent the Synagogues? Even at the Feast of Dedication, though not instituted by the Law, he was present, as other Jews were. Yea, Did he not express more than ordinary zeal, for purifying the outward parts of the Temple, because it was to be a House of Prayer for all Nations? Was not this to shew Mens Obligation to come and Worship there, as well, as that the place was to be kept Sacred for that use? And, Doth not the Apostle expressly say, That he was made under the Law? Where is there the least ground in Scripture, to intimate, that Christ only kept occasional, and not constant communion with the Jewish Church? What part of Worship did he ever withdraw from? Did he not command his Disciples to go hear the Scribes and Pharisees, because they sate in Moses Chair? Where did he ever bid them go thither, when they could have no better; but when they could to be sure to prefer the Purer way of Worship, and better Means of Edification? Was not his own Doctrine incomparably beyond theirs? Is there any pretence for greater Edification now, to bemen-  
tion'd

tion'd with what the *Disciples* had, to forsake the *Jewish Assemblies*, for the love of *Christ's own Teaching*? Yet he would not have them to do that, out of the regard he had to the *Publick Worship and Teaching*. Our *Saviour* himself did only Teach his *Disciples* *Occasionally*, and at *certain Seasons*; but their *constant Communion* was with the *Jewish Assemblies*. And so it was after his *Passion*, till the *Holy Ghost* Luk. 24. 49. se'l upon them, and they were then imploy'd to gather and form a new Church; which was not done before; and thence the *Author* of the *Ordinary Gloss* observes; *That we never read of Christ's Praying together, with his Disciples* (unless perhaps at his *Transfiguration* with three of his *Disciples*) although we often read of his *Praying* alone. So that no example can be mention'd, which is more directly contrary to the *Practice* of *separation* upon the present grounds, than that of our *Blessed Saviour's*; which ought to be in stead of all others to us.

See §. 19. 2. I argue, from the particular force of that Text, Phil. 3. 16. *As far, as we have already attained, let us walk by the same Rule, let us mind the same things.* From whence it appears evident, that Men ought to go as far as they can, towards *Uniformity*; and not to forbear doing any thing, which they *lawfully* may do towards *Peace* and *Unity*.

To take off the force of the Argument from this place, several *Answers* have been given, which I shall now remove; so that the strength of it may appear to remain, notwithstanding all the attempts which have been made to weaken it.

*Indication  
of Non-con-  
formists, p.  
25, 30.*

Some say, That the Apostles words are to be understood of the different attainments Christians had in knowledge, and the different conceptions and opinions which they had concerning the Truths of the Gospel. Thus Dr. O. understands the Text; whose sense is somewhat obscurely and intricately expressed; but as far as I can apprehend his meaning, he makes this to be the Apostles: viz.

I. That although the best Christians in this life cannot attain to a full measure and perfection in the comprehension of the Truths of the Gospel, or the enjoyment of the things contained in them; yet they ought to be pressing continually after it.

II. That in the common pursuit of this design, it is not to be supposed, but that Men will come to different attainments, have different measures of light and knowledge, yea and different conceptions, or opinions about these things.

III. That in this difference of opinions, those who differ'd from others should wait on the Teachings of God, in that use of the means of Instruction which they enjoy'd.

IV. That as to their Duty in common to each other, as far as they had attained, they should walk by the same Rule, namely, which he had now laid down, and mind the same things as he had enjoyned them.

From whence he infers, That these words are so far from being a Foundation to charge them with Schism,

*Schism, who agreeing in the substance of the Doctrine of the Gospel, do yet dissent from others, in some things; that it enjoyns a mutual forbearance towards those who are differently minded. And again, he saith, The advice St. Paul gives to both Parties, is, that whereunto they have attained, wherein they do agree, which were all those Principles of Faith and Obedience which were necessary to their acceptance with God, they should walk by the same Rule, and mind the same things, that is, forbearing one another in the things wherein they differ; which, saith he, is the substance of what is pleaded for by the Non-conformists.*

For the clearing of this matter, there are Three things to be debated,

1. Whether the *Apostle* speaks of *different opinions*, or *different practises*?
2. Whether the *Rule* he gives be *mutual forbearance*?
3. How far the *Apostles Rule*, hath an *influence* on our present *case*?

*First, Whether the Apostle speaks of different opinions, or of different practises? For the right understanding of this, we must strictly attend to the Apostles scope and design. It is most evident that the Apostle began this Discourse with a Caution against the Teachers of the Circumcision, Verſ. 2. Beware of Dogs, beware of Evil Workers, beware of the Concision. But speaking so reproachfully of them, he shews in the next words, that every thing that was excellent in the de-*



sign of the Law, was accomplished in the Gospel; and so he proceeds to declare, how justly he was brought to a *disesteem* of the *greatest privileges* of the Law, in comparison with the things revealed by the Gospel, which shews, that the Apostle had still an eye to these *False Teachers*, who were very busie in disturbing the *Peace* of the Churches, and drawing Disciples after them, pleading the *necessity* of observing the Law; and dividing the *Christians* into *different Communions* on that account, as appears by their proceedings at *Antioch*, where they did separate themselves from the *Gentile Christians*, and

Act. 16. 13. St. Peter for a time complied with them. If such as these had not been busie at *Philippi* (where it appears that *Jews* inhabited) What need *St. Paul* give so much *caution* against them? What need all this dispute concerning the *Privileges* of the Law? If it be allowed, that they were there carrying on the same designs, which they did in other Churches, then it follows, he had great reason to perswade them to *Unity* so earnestly, as he doth, *Philip. 2. 1, 2.* and to give so much *caution* against them; and to represent the great *excellencies* of the Gospel above the Law; which being done, the Apostle after his usual method, makes a *digression*, concerning himself, viz. *How far short he thought himself of what he aimed at*, and yet with *what earnestness* he pressed forward, toward *Christian perfection*; making no longer any account of *legal privileges*. Which I take to be his meaning, when he saith, *Forgetting the things which are behind I press forward*, &c. So *St. Hierome* understands it, *Legis obliviscens ad perfectā Evangelii præcepta me teneo*. Forgetting the Law,

*Law, I keep to the Precepts of the Gospel.* This being understood, the *Apostles* sence naturally follows, according to his former design ; *Let us therefore, as many as are arrived to this height of Christianity* ( so the word *hanc* is used, 1 Cor. 14. 20. Ephes. 4. 13. Coloss. 4. 12. Heb. 5. 14. ) *agree in pursuing our main end.* But then comes the case of those, who were not so fully satisfied in this *matter* of the *Law* ; there being many and plausible Arguments on their side ; well, saith the Apostle, if they are doubtful, I advise them however, not to hearken to these *false Teachers*, for they make nothing but *Faction* and *Divisions* among you, wait patiently upon God, which is the best means, for your satisfaction. *If any be otherwise minded, God shall reveal even this unto you,* i. e. saith Beza in his Paraphrase, *If any yet doubt of the laying aside of the Law, let them make no disturbance in the Church about it.* And so Erasmus saith, *It ought to be understood of the Judaizing Christians, who did not yet discern, that the Ceremonial Law was to be abolished, however, saith he, they ought not to break the Peace of the Church for it.* But, What sence can Dr. O. here put upon the being otherwise minded : Otherwise than what ? *As many as be perfect be thus minded, to pursue your main end ; but, if any be otherwise minded ; Did any think they ought not to mind chiefly their great end ? that is incredible ; Therefore the Apostle must be understood of somewhat, about which there were then very different apprehensions ; and that it is certain there were about the Law among the Christians then.* The Apostle therefore doth not speak of any kind of *different apprehensions* Christians might fall into ; but of such as were at that time among them ;

them; and so one Copy reads it, *αἱ τὰς ἑσθίας ἐσθίας*. If hitherto ye have been otherwise minded; they had no difference concerning the *τὰ ἑσθίας*, the things before them; viz. the happiness of the Gospel, but they had concerning the *τὰ κατὰ*, the things behind, viz. the force and obligation of the Law. And since this difference did not rest barely in opinion, but was carried on so far, as to break the Peace of the Church about it; it appears to have been no bare difference of Opinions, but such as related to the Peace and Communion of Christians.

Secondly, Whether the Rule which the Apostle layes down, be only a Rule of mutual forbearance? Nevertheless, whereto we have already attained, let us walk by the same Rule, let us mind the same things. The sense according to Dr. O. is this, That those who are agreed in the substantials of Religion, should go on and do their duty without regarding lesser differences. Which is a sense very uncertain, and doth not reach to the differences then among them. It is very uncertain, because it sets no bounds to differences; and supposes the continuance of such differences among them, which he designed to prevent, by perswading them so often in this Epistle to be of one mind, of one soul; as well as to mind the same things. Besides, the difference then on foot, was none of the smaller differences of opinions, but that about which they differ'd was urged on one side, as necessary to Salvation, by the false Apostles; and opposed on the other, as pernicious and destructive to it. One of my Answerers saith, That the Judaizing Christians were leaven'd with such a corrupt Opinion, as was by

Phil. 1. 27.  
2. 2.

Act. 15. 1.

Reflor of  
Sutton, p. 15,  
16.

no means to be born with; which would have made Christ and his Death in vain. And that the Apostle sets himself against it might and main, shewing the dreadful consequences of it. And is it probable the Apostle should prescribe a Rule of mutual forbearance, in such a case as this? especially, when in the same Chapter, he gives so great a caution against them, with so much unusual sharpness of expression; Beware of Dogs, beware of Evil Workers, beware of the Concision. Doth this look like a Precept of mutual forbearance, as to the differences then among them? these we know there were, let Dr. O name any other smaller differences of Opinion, which might be an occasion of the Apostles giving such a Rule of mutual forbearance. But now, if we suppose the Apostle to speak to the difference about the Law, about which the Churches were then divided, the sence is plain, easie, and pertinent. For so, either (1.) It takes in those who hitherto differ'd about the Law; and then the sence is, although you are not come up to so great satisfaction as others have, yet go as far as you can with the Body of Christians, you live with; keep within one Rule; break not the bounds of Peace and Unity which Christ hath set you; run not with the false Teachers into Separating dividing courses. (2.) It is directed to those who have got the start of others, and then it contains the obligation that lies upon them, especially to have a mighty regard to the Peace and Unity of Christians; not to break the Common ties and bonds on the account of their greater attainments, nor to Separate from others, as meaner and lower Christians, because they are not come up to that perfection, which you have at-

Gal. 5. 2.

tained

tained to. And so either way, it contains an excellent *Rule*, and of admirable use to the *Christian Church*, not only at that time, but in all Ages of the World, *viz.* That those who cannot be fully satisfied in all things, should go as far as they can towards preserving *Peace* and *Communion* among *Christians*; and not peevishly separate and divide the Church, because they cannot in all things think as others do; nor others on the account of *greater sanctity and perfection*, despise the inferior sort of *Christians*, and forsake their *Communion*, but they ought all to do what lies possibly in them to preserve the bonds of *Peace*, and the *Unity* of the Church.

Thirdly, How far this *Rule* hath an influence on our case? (1.) It follows from hence, that as far as *Communion* is lawful, it is a duty, since, as far as they have attained they are to walk by the same *Rule*. And so much Dr. O. doth not deny; when he saith, *Those who are agreed in the Substantials of Religion, or in the Principles of Faith and Obedience, should walk by the same Rule, and mind the same things, forbearing one another in the the things wherein they differ.* Then as far, as they agree, they are bound to joyn together, whether it be as to *Opinion*, or *Communion*. Because the obligation to *Peace* and *Unity* must especially reach to *Acts of Christian Communion*, as far as that is judged to be lawful. (2.) That the best *Christians* are bound to *Unite* with others, though of lower attainments, and to keep within the same *Rule*; which is a general expression relating to the bounds of a *Race*, and so takes in all such *Orders* which are lawful and judged necessary to hold the *Members* of a *Christian Society*.

*Society together. But, saith Dr. O. Let the Apostles Rule be produced with any probability of proof to be his, and they are all ready to subscribe and conform unto it. This is the Apostles Rule, to go as far as they can; and if they can go no farther, to sit down quietly, and wait for farther instruction, and not to break the Peace of the Church, upon present dissatisfaction, nor to gather new Churches out of others upon supposition of higher attainments.*

*If the Rule reach our Case, saith he again, it must be such as requires things to be observed, as were never divinely appointed, as National Churches, Ceremonies and Modes of Worship. And so this Rule doth in order to Peace, require the observation of such things, which although they be not particularly appointed by God, yet are enjoined by lawful Authority, provided, they be not unlawful in themselves, nor repugnant to the Word of God.*

*But the Apostles never gave any such Rules themselves, about outward Modes of Worship with Ceremonies, Feasts, Fasts, Liturgies, &c. What then? It is sufficient that they gave this general Rule, That all lawful things are to be done for the Churches Peace: And without this no Unity, or Order can be preserved in Churches. The Apostles, saith he, gave Rules inconsistent with any determining Rule, viz. of mutual forbearance, Rom. 14. And herein the Apostle acted not upon meer Rules of Prudence, but as a Teacher divinely inspired. That he was Divinely inspired, I do not question, but even such a one may determine a case upon present circumstances, which resolution may not always bind, when the circumstances are changed. For then, the meaning of the*

*Apostle* must be, that whatever *differences* happen among *Christians*, there must be no determination either way. But the direct contrary to this, we find in the *Decree* of the *Apostles* at *Jerusalem*, upon the difference that happened in the *Christian Churches*. And although there was a very plausible pretence of the *obligation* of *Conscience* one way; yet the *Apostles* made a determination in the case, contrary to their Judgment. Which shews, that the *Rule* of *Forbearance*, where *Conscience* is allowed both wayes, is no *standing Rule* to the *Christian Church*; but that the *Governors* of it from *Parity* of *Reason* may determine those things which they judge to conduce most to the *Peace* and *Welfare* of that *Church*, which they are bound to preserve. And from hence it appears how little *Reason* there is for Dr. O's Insinuation, as though the false *Apostles* were the only *Imposers*: whereas, it is most evident, that the true *Apostles* made this peremptory *Decree*, in a matter of great consequence, and against the pretence of *Conscience* on the other side.

Page 7, 8.

But saith Dr. O. further, *The Jewish Christians were left to their own liberty, provided they did not impose on others; and the Dissenters at this day, desire no more, than the Gentile Churches did, viz. not to be imposed upon to observe those things which they are not satisfied, it is the mind of Christ should be imposed upon them.* I Answer, 1. It was agreed by all the *Governors* of the *Christian Church*, that the *Jewish Christians* should be left to their own liberty, out of respect to the *Law* of *Moses*; and out of regard to the *Peace* of the *Christian Church*, which might have been



been extremely hazarded, if the *Apostles* had presently set themselves against the observing the *Jewish Customs* among the *Jews* themselves. 2. The *false Apostles imposing* on the *Gentile Christians* had two *Circumstances* in it, which extremely alter their case from that of our *present Dissenters*. For, (1.) They were none of their *lawful Governors*, but went about as *seducers* drawing away the *Disciples* of the *Apostles* from them. (2.) They imposed the *Jewish Rites* as *necessary to Salvation*, and not as *merely indifferent things*. And therefore the case of our *Dissenters* is very different from that of the *Gentile Christians*, as to the *Impositions* of the *false Apostles*. Thus I have considered every thing material in Dr. O. which seems to take off the force of the Argument drawn from this Text.

The Author of the *Letter* saith, (1.) That I ought to have proved, that the *Apostles* meant some Rule superadded to the *Scriptures*; and, (2.) That other Church-Guides had the same Power, as the *Apostles* had. But what need all this? If it appear (1.) That the *Apostles* did give *binding Rules* to particular Churches, which are not extant in *Scriptures*, as appears by 1 Cor. 7. 17. So that either the *Scripture* is an *imperfect Rule*, for omitting some *Divine Rules*; or else these were only *Prudential Rules* of Order and Government, (2.) That it is a standing Rule of *Scripture*, that *Men* are bound to do all *lawful things* for the Peace of the Church. And this I have shewed, was the *Apostles* design in the words of this Text.

Letter out of  
the Country,  
p. 24.

Mischief of  
Impossi. p. 6,  
7.

*Sett.* 20. Others pretend, that the *Apostle* means no more by these words, but that *Christians* must live up to their knowledge, and mind that one thing. This is a very new *Exposition*; and the *Author* of it intends to set up for a *Critick* upon the credit of it. It is pitty therefore it should pass, without some consideration. But, I pass by the *Childish* triflings about *Karvi*, a *Canon*, viz. that is not taken in a *Military* notion, because great *Guns* were not then invented; that it is an *Ecclesiastical Canon* mounted upon a platform of *Moderation*; which are things fit only for *Boys* in the *Schools*; unless, perhaps, they might have been designed for an *Artillery-Sermon* on this *Text*; but however; methinks they come not in very suitably in a weighty and serious debate.

I come therefore to examine the *New-Light* that is given to this *Controverted Text*. <sup>Karvi</sup> he observes from *Grotius*, is left out in one *MS* (it may be the *Alexandrian*) but, What is one *MS*. to the general consent of *Greek Copies*? not only the *Modern*, but those which *St. Chrysostom*, *Theodoret*, *Photius*, *Oecumenius*, and *Theophylact* had, who all keep it in. But suppose it be left out, the sence is the very same to my purpose. No, saith he, <sup>Τὸ αὐτὸ σοῦ εἶναι</sup> To walk by the same must be referred to the antecedent *Εἰς ὃ*. And what then? Then, saith he, the sence is, What we have attained let us walk up to the same; Which comes to no more than this, unto whatsoever measure or degree of knowledge we have reached, let us walk suitably to it.

But

But the *Apostle* doth not here speak of the *improvement* of knowledge; but of the *union and conjunction* of *Christians*, as appears by the next words *τὸ αὐτὸ φρονεῖν*, to mind the same thing. No such matter, saith Mr. A. that phrase implies no more than to mind that thing; or that very thing, viz. *Verf. 14. pressing towards the mark*. But if he had pleased to have read on, but to *Phil 4. 2.* he would have found *τὸ αὐτὸ φρονεῖν*, to signify *Unanimity*. And *St. Paul, 1 Cor. 12. 25* opposes the *τὸ αὐτὸ* to *ἕκαστος*. That there be no Schism in the Body, but that all the Members should take care of *τὸ αὐτὸ*, one for another: and therefore the *τὸ αὐτὸ φρονεῖν*, minding the same things, is very aptly used against schisms and Divisions. I should think *St. Chrysostom, Theodoret, and Theophylact*, all understood the importance of a Greek Phrase, as well as our Author, and they all make no scruple of interpreting it of the Peace and Concord of Christians. Although *St. Augustin* did not understand much Greek, yet he knew the general sense of the *Christian Church* about this place; and he particularly applies it to the Peace of the Church, in *St. Cyprians* case. By this tast, let any Man judge of the depth of that Mans learning, or rather the height of his Confidence, who dares to tell the World, *That the Universal Current and Stream of all Expositors is against my sense of this Text*. And for this universal stream and current, besides *Grotius*, who speaks exactly to the same sense with mine, viz. *That those who differ'd about the legal Ceremonies, should joyn with other Christians in what they agreed to be Divine*; he mentions only *Tirinus* and *Zanchy*, and then cries, *In a word, they all conspire against*

*De Baptismo, c. Doct. nat. l. 2. c. 4. 5.*

against my Interpretation. If he be no better at Polling Non-conformists than Expositors, he will have no such reason to boast of his Numbers. Had it not been fairer dealing, in one word, to have referred us to Mr. Pool's Synopsis? For, if he had looked into Zanchy himself, he would have found, how he applyed it sharply against Dissensions in the Church.

*Ans. p. 8.* Mr. B. saith, That the Text speaketh for Unity and Concord is past Question; and that to all Christians, though of different attainments; and therefore requireth all to live in Concord that are Christians, notwithstanding other differences. And if he will but allow, that by vertue of this Rule, Men are bound to do all things lawful for preserving the Peace of the Church, we have no farther difference about this matter: For then, I am sure, it will follow, that if occasional Communion be lawful, constant Communion will be a Duty.

And so much for the first sort of Dissenters, who allow some kind of Communion with our Church to be lawful.

*Indicat. p. 14.* Sect. 21. II. I come now to consider the charge of Schism, or Sinful Separation, against Those, who, though they agree with us in the Substantials of Religion, yet deny any Communion with our Church to be lawful. I do not speak of any improper Acts of Communion, which Dr. O. calls Communion in Faith and Love, this they do allow to the Church of England, but no otherwise, than as they believe us to be Orthodox Christians; yet he seems to go farther, as to some at least of our Parochial Churches, that they are true

*true Churches*: But in what sense? Are they *Churches* rightly constituted, with whom they may joyn in *Communion* as *Members*? No; that he doth not say. But his meaning is, that they are not *guilty of any such heinous Errors in Doctrine, or Idolatrous Practice in Worship*, as should utterly deprive them of the *Being and Nature of Churches*. And doth this Kindness only belong to *some of our Parochial Churches*? I had thought, every *Parochial Church* was *true*, or *false*, according to its *frame and constitution*; which among us supposeth the owning the *Doctrine and Worship* received and practised in the *Church of England*, as it is established by *Law*; and if no such *Errors in Doctrine, nor Idolatrous Practices* be allowed by the *Church of England*, then every *Parochial Church* which is constituted according to it, is a *true Church*. But all this amounts to no more, than what they call a *Metaphysical Truth*; for he doth not mean, that they are *Churches* with which they may lawfully have *Communion*. And he pleads, for the necessity of having *Separate Congregations*, from the necessity of *Separating from our Communion*: (although the time was, when the bare want of a *right Constitution of Churches*, was thought a sufficient ground for setting up *new Churches*, or for withdrawing from the *Communion of a Parochial Church*; and I do not think the *Dr.* is of another mind now.) But however, I shall take things as I find them; and he insists on, as the grounds of this necessity of *Separation*, the things enjoyed by the *Law's of the Land*, or by the *Canons and Orders of the Church*; as *Signing Children Baptized with the sign of the Cross*; *Kneeling*

*ing at the Communion; Observation of Holy-dayes; Constant Use of the Liturgy; Renouncing other Assemblies, and the Peoples Right in choice of their own Pastors; Neglect of the Duties of Church-members; Submitting to an Ecclesiastical Rule and Discipline, which not one of a Thousand can apprehend to have anything in it, of the Authority of Christ, or Rule of the Gospel. This is the short account of the Reasons of Separation from our Churches Communion.*

That which I am now to inquire into, is, Whether such *Reasons* as these be sufficient ground for Separation from a Church, wherein it is confessed there are no heinous Errors in Doctrine, or Idolatrous Practice in Worship; for if they be not, such Separation must be a formal Schism; because such persons not only withdraw from Communion with our Church, but set up other Churches of their own,

Now the way I shall take to shew the insufficiency of these *Causes of Separation*, shall be, by shewing the great Absurdities, that follow upon the allowance of them.

These *Five* especially, I shall insist upon.

- (1.) That it weakens the Cause of the Reformation.
- (2.) That it hinders all Union between the Protestant Churches.
- (3.) That

- (3.) That it justifies the *antient Schisms*, which have been always condemned by the Christian Church.
- (4.) That it makes *Separation* endless.
- (5.) That it is contrary to the *Obligation* which lies on all *Christians*, to preserve the *Peace* and *Unity* of the Church.

Se<sup>c</sup>t. 22. (1.) *The prejudice it brings upon the Cause of the Reformation.* Which I shall make appear, not from the *Testimonies* of our own *Writers*, who may be suspected by the *Dissenters* of too much kindness to our Church; but, from the most eminent and learned *Defenders* of the *Reformation* in *France*, who can be the least suspected of partiality to our Church. I begin with *Calvin*; against whom I hope no exceptions will be taken.

*Instit. l. 4.  
c. 1. n. 9.*

(1.) In the General, *He assigns two marks of the Visible Church, the Word of God truly Preached, and Sacraments administered according to Christ's Institution.*

(2.) He saith, *Wherever these Marks are to be found in particular Societies, those are true Churches, howsoever they are distributed according to humane conveniencies.*



(3.) That although those stand as Members of particular Churches, ( who may not be thought worthy of that Society ) till they are duly cast out; yet the Churches themselves having these Marks, do still retain the true Nature and Constitution of Churches, and ought to be so esteemed.

Numb. 10.

(4.) Men ought not to Separate from, or break the Unity of such Churches. And he hath this notable saying upon it: God sets such a value upon the Communion of his Church, that he looks upon him as an Apostate from his Religion, who doth wilfully Separate himself from any Christian Society, which hath the true Ministry of the Word and Sacraments. And a little after, he calls Separation a Denial of God and Christ, a destruction of his Truth, a mighty provocation of his Anger, a crime so great that we can hardly imagine a worse, it being a Sacrilegious and perfidious breach of the Marriage betwixt Christ and his People. In the next Section he makes it a very dangerous and mischievous temptation so much as to think of Separation from a Church that hath these Marks.

Numb. 11.

(5.) That although there be many Faults and Corruptions in such a Church, yet as long as it retains those Marks, Separation from it, is not justifiable: nay, although some of those faults be about Preaching the Word, and Administration of Sacraments: for, saith he, all truths are not of equal moment: but as long as the Doctrine according to Godliness, and the true Use of Sacraments is kept up,

up, Men ought not to separate upon lesser differences;  
 but they ought to seek the amending what is amiss,  
 continuing in the Communion of the Church; and  
 without disturbing the Peace and Order of it. And  
 he at large proves, what great allowance is to be Numb. 13,  
14, 15, 16.  
 made, as to the corruption of Members from the  
 Examples of the Apostolical Churches: and he saith,  
 Mens Moroseness in this Matter, although it seems  
 to flow from zeal, yet it much rather comes from Spi-  
 ritual Pride, and a false opinion of their own holi-  
 ness above others. Although, saith he, there were  
 such universal corruptions in the Jewish Church, that Numb. 13.  
 the Prophets compare it to Sodom and Gomorrah;  
 yet they never set up new Churches, nor erected other  
 Altars, whereat they might offer Separate Sacrifices:  
 but whatever the People were, as long as Gods Word  
 and Ordinances were among them, they lifted up  
 pure hands to God, although in such an impure Socie-  
 ty. The same he proves, as to Christ and his A-  
 postles. From whence he concludes, That Sepa- Numb. 19.  
 ration from such Churches, where the true Word of  
 God and Sacraments are, is an inexcusable fault.  
 But how then comes he to justify the Separation  
 from the Church of Rome? Because in that Church Cap. 2. n. 1,  
2, 3, 4, 5, 6.  
 the true Doctrine of Christ is so much suppressed,  
 and so many Errors obruded on Mens Minds in  
 stead of it; and the Worship of God so corrupted,  
 that the Publick Assemblies are Schools of Idolatry  
 and Wickedness. And the truth of the Gospel, being  
 the Foundation of the Churches Unity, it can be no  
 culpable Separation to withdraw from the Communi-  
 on of a Church which hath so notoriously corrupted  
 his Doctrine and Institutions: especially, when they

*Numb. 5, 10, 11, 12.* *Anathematize those who will not comply with them?* But doth he mean any *indifferent Rites*, or *Ceremonies*, where the *Doctrine* is *sound*? No; but *False Doctrine*, and *Idolatrous Worship*; as he frequently declares. And therefore he that would go about to defend Separation from a Church, on the account of some *Ceremonies* prescribed, and some *Corruptions* remaining in it, must overthrow the fundamental grounds of the Reformation, as they are explained by *Calvin* himself.

*sect. 23.* Among their later Writers, no Man hath Vindicated the *Cause* of the Reformation with greater *success* and *reputation* than Mr. *Daille* in his *Apology*. And the *Grounds* he goes upon are these.

*Apology, c. 3.* (1.) That we are bound to avoid the Communion of those, who go about to destroy and ruin Christianity.

*Cap. 4.* (2.) If the Church of Rome hath not required any thing from us which destroys our Faith, offends our Consciences, and overthrows the service which we believe due to God; if the differences have been small, and such as we might safely have yielded unto; then he will grant, that their Separation was rash and unjust, and they guilty of the Schism.

*Cap. 5.* (3.) He proves, that they had weighty reasons for their Separation; which are these, (1.) Imposing new Doctrines as necessary Articles of Faith: and yet, not all errors in Doctrine do afford sufficient ground for Separation; but such as are pernicious and

and destructive to Salvation: for which he instant-  
 ceth in the *Lutherans opinion* of Christ's Bodily Pre-  
 sence in the Sacrament, which overthrows not the  
 use of the Sacraments, nor requires the adoring it,  
 it neither divides nor mutilates it, nor makes it an  
 Expitiatory Sacrifice for Sin; all which follows from  
 the *Papish Doctrine*. From whence he concludes,  
 That to separate from a Church for tolerable Errors, is  
 an unjust separation. (2.) Requiring such Worship, Cap. 8.  
 as overthrows the Foundations of Christianity; which,  
 saith he, proves the necessity of our Separation; and  
 for this he instances in Adoration of the Host; which  
 the Church of Rome strictly requiring, and the Prote-  
 stants believing it to be a meer Creature, they cannot  
 give it without Idolatry: from whence he concludes  
 our Separation to be just, because it was necessary.  
 Besides this he gives instances in the Worship of Cap. 18.  
 Images, Invocation of Saints, &c. By which we see  
 the Justice of the Cause of Reformation doth not de-  
 pend on any such Ceremonies, as ours are, nor on  
 the want of Discipline, nor on the bare Dissatis-  
 faction of Conscience, but on such great and impor-  
 tant Reasons, as obtruding new Articles of Faith,  
 and Idolatrous Worship on the partakers of the Com-  
 munion of the Roman Church.

*Amyraldus* goes so far, as to say, That if there De secess.  
ab Eccles.  
Rom. &c. p.  
233.  
 had been no other faults in the Roman Church besides  
 their unprofitable Ceremonies in Baptism, and other  
 things, beyond the measure and genius of Christian  
 Religion, they had still continued in its communion;  
 For, saith he, a Physician is to be born with that  
 loads his Patient with some unuseful Prescriptions, if  
 he be otherwise faithful and skilful. But if he mixes  
 Poison

raison with his Medicines, and besides adds abundance of Prescriptions, both needless and chargeable, then the Patient hath great reason to look out for better help, and to take care of his own safety and freedom. By which he plainly declares, that bare Ceremonies, although many more than ours, are no sufficient Ground for separation.

Trejuiges le-  
giimes con-  
tra les Cal-  
vinistes.

Of late years, a Person of Reputation in France set forth a Book against the Reformation, charging it with Schism, because of the Separation from the Roman Church; which hath been Answered three several ways by three learned Divines, M. Claude, M. Pajon, and M. Turretin. But, Do any of these insist upon matters of meer Ceremony where the Doctrine is sound, the constant use of Liturgy, bare neglect of Discipline, &c. No, they were Men of better understanding than to insist on such things as these, which they knew, could never bear that weight as to justify Separation from a Church; and that they should have exposed themselves and their Cause to the contempt of all considering Men, if they could have alledged no more Substantial Reasons than these.

Claude sa  
Defence de  
la Reforma-  
tion. 8. part.  
Pajon Exa-  
men du livre  
Sc. 3. partie.  
Turretini  
disput. 1. de  
necessariâ  
secessione ab  
Eccle. suâ.  
Rom. sect. 11.

But they all agree in such common reasons, which they thought sufficient to make a Separation Justifiable, viz. Great corruption in Doctrine, Idolatrous Worship, and insupportable Tyranny over the Consciences of Men. Turretin expressly saith, No slight errors, no tolerable Superstitious Rites that do not infect the Conscience (as they cannot where they are not forced upon it by unsound Doctrine)

not

not any corruption of Manners, nor defect in Government, or Discipline, are sufficient grounds for Separation. In one word, saith he, the Patient is not to be forsaken, unless his Disease be deadly and infectious, nor then neither but with great difficulty.

Le Blanc shewing the impossibility of Reunion with the Papists, goes upon these 3 grounds. Le Blanc.  
Theses de  
Reunionne.

1. That it cannot be obtained without subscribing to the Decrees and Canons of the Council of Trent, and without Anathematizing all those who have opposed them. For the condition of Communion with that Church is no less, than receiving all its Errors for necessary Articles of Faith.

2. That the Publick Worship practised, and allowed in that Church is Idolatrous, he instanceth in Adoration of the Host, the Worship of Saints and Images.

3. That they cannot return to that Church without subjecting their Consciences to the Tyrannical Usurpations of the Pope.

Let our Brethren now consider, what Triumphs the Church of Rome would make over us, if we had nothing to justify our Separation from them, but only that we could not have our Children Baptized without an Aerial Sign of the Cross, nor receive the Communion without kneeling; that we must observe Holy-days, and use a Liturgy; and that Men are not so good as they should be, nor Discipline so exact

*exact as were to be wished*; How should we be hissed and laughed at all over the *Christian World*; if we had nothing to alledge for our *Separation* from the *Roman Church*, but such things as these? And when the *Papists* see the weakness of these Allegations, they are harden'd in their own ways; and cry out presently there is no end of *Schism's* and *Separations* on such pretences as these, by which, unspeakable mischief hath been done to the *Cause of the Reformation*.

SECT. 24. (2.) *This Pretence of Separation would make Union among the Protestant Churches impossible, supposing them to remain as they are. For the Lutheran Churches have the same, and more Ceremonies, and Unscriptural Impositions (as they are called) than our Church hath. They use the Cross in Baptism, Kneeling at the Communion; and the observation of Holy-days and times of Fasting, and Set-Forms of Prayer, &c. yet these Churches have been thought fit to be united with the most reformed Churches, by the best and wisest Protestants both abroad, and at home. I do not mean only to have Communion with them in Faith and Love, as Dr. O. speaks, but to joyn together so, as to make the same Bodies of Churches. A synod of the Reformed Churches in France, at Charenton, A. D. 1631. declared, that there was no Idolatry, or Superstition in the Lutheran Churches, and therefore the Members of their Churches might be received into Communion with them, without renouncing their own opinions or Practices, Which shews, that they did not look on those as sufficient grounds of Separation; then*



then they would not have admitted them as *Members* of the *Lutheran Churches*, but have told them, they ought to forsake their Communion, and embrace that of the *Reformed Churches*. Look over all those *learned and peaceable Divines*, who have projected or perswaded an *Union* with the *Lutheran Churches* and others; and see, if any of them make the particulars mention'd any cause of *Separation* from them. The *Helvetian Churches* declare, *That no Separation ought to be made for different Rites and Ceremonies, where there is an Agreement in Doctrine: and the true Concord of Churches lies in the Doctrine of Christ and the Sacraments delivered by him.* And this *Confession* was first drawn up by *Bullinger, Myconius* and *Grynæus*, and subscribed afterwards by *all their Ministers*; and by those of *Geneva* and other places. And they take notice of the different *Customs* in other Churches about the *Lords Supper* and other things, yet, say they, *because of our consent in Doctrine, these things cause no Breach in our Churches.* And they make no scruple about the *indifferency* of any of the *Ceremonies* used in the *Lutheran Churches*, except those of the *Mafs and Images in Churches.* At *Sendomir in Poland, A. D. 1570.* Those who followed the *Helvetian, Auspurg, Bohemian Confessions*, came to a full agreement, so as to make up one Body, notwithstanding the different *Rites and Ceremonies* among them; *which, they say, ought not to break the Communion of Churches, as long as they agree in the same purity of Doctrine, and the same foundation of Faith and Salvation; and for this they appeal to the Auspurg and Saxon Confessions.* The

*Præfat. ad  
Confess. He-  
lot. & art.  
17, 27.*

*Consens. Po-  
lon. p. 220.*

*Confess. Au-  
gust. art. 7.*

B b

*Auspurg*

*Confess. Ar-  
gent. c. 14.*

*Ausburg Confession declares, That agreement in Do-  
ctrine and Sacraments is sufficient for the Churches  
Unity; then Separation cannot be lawful meerly  
on the account of Ceremonies and Human Traditi-  
ons. And the Confession of Strasburg saith, That  
they look on no Human Traditions as condemned in  
Scripture, but such as are repugnant to the Law of  
God; and bind the Consciences of Men; otherwise  
if they agree with Scripture, and be appointed for  
good ends, although they be not expressly mention'd  
in Scripture, they are rather to be looked on as Di-  
vine than Human: and the contempt of them is the  
contempt of God himself: nay, they say, though the  
Laws seem very hard and unjust, a true Christian  
will not stick at obeying them, if they command no-  
thing that is wicked.*

*Croc. de Ec-  
cles. unit. &  
Schism. c. 6.  
n. 4.*

*Joh. Crocius distinguisheth of 3 sorts of Ceremo-  
nies.*

*The First Commanded,*

*The Second Forbidden,*

*The Third neither Commanded, nor For-  
bidden.*

*The Unity of the Church supposeth the observation  
of the First, and yet for every omission the Com-  
munion of the Church is not to be broken. The Se-  
cond breaks the Churches Unity; yet its communion  
not to be forsaken for one or two of these, if there  
be no Tyranny over the Consciences of Men: but for  
the Third, Men ought not to break the Unity of  
the*

*the Church.* And in another place he gives particular instances in the ceremonies observed in the *Lutheran Churches, the Exorcism in Baptism, the Linnen Garments and Wax Candles, the Holy-days and Confession, &c.* and declares, *That we ought not to break off communion with Churches, or make a Schism for these things.* *Zauchy* accounts it a great sin to disturb the Peace of Churches for the sake of indifferent ceremonies; and contrary to that charity we ought to have to our Brethren and to Churches. *Anyraldus* speaking of the ceremonies in the *Lutheran Churches*, saith, *That those which came in use after the Apostolick times, have no other obligation on us, than that for the sake of indifferent things, though at first appointed out of no necessity, nay though there be inconveniency in them, yet the Churches Peace ought not to be disturbed.*

And he very well observes, *That the Nature of ceremonies is to be taken from the Doctrine which goes along with them; if the Doctrine be good the Rites are so, or at least, are tolerable: if it be false, then they are troublesome, and not to be born; if it be impure, and lead to Idolatry, then the ceremonies are tainted with the Poyson of it.* But, saith he, *the Lutheran Churches have no false or wicked Doctrine concerning their Rites; and therefore he adviseth persons to communicate with the Lutheran Churches, as their occasions serve: and so do others.* And *Ludovicus Prince Elector Palatine*, not only congratulated the mutual communion of the several Churches in Poland, but Pray'd for the same in Germany too, as *Bishop Davenant* tells us; who proves at large, that there is no sufficient Reason

*Comment. de Aug. confess. 9. c. 4. p. 33. c. 29. Page 435.*

*Zauch. 1. de Red. p. 769.*

*Anyrald. de Secess. ab Eccl. Rom. Deque pace cum Evangel. constit. p. 231.*

*Hornbeek de Consociat. Evang. Sect. 1. n. 3.*

*Senten. D. Daven. p. 51.*

to hinder it; which he makes to lie only in three things.

I. *Tyranny over Mens Faith and Consciences.*

II. *The Practise of Idolatry.*

III. *The denial of some Fundamental Article of Faith.*

And none of these things being chargeable on the *Lutheran Churches*, the *lawfulness* of the *terms* of *Communion* with them doth fully appear.

And now I desire our Brethren, who justify their *Separation* upon pretence that our *Terms of communion* are *unlawful*, to reflect upon these things. Will they condemn so many *Protestant Churches* abroad, which have harder *Terms of communion* than we? What would they think of the *Exorcism of Infants*, of *Auricular Confession*, of *Images in Churches*, and some other things, besides what are observed among us? Do we want *Discipline*? Do they not in other *Churches* abroad?

The *Transylvanian Divines* in their *Discourse* of the *Union of Protestant Churches*, declared, That little or none was observed among them. Will they then separate from all *Protestant Churches*? Will they confine the *Communion of Christians* to their *Narrow Scantlings*? Will they shut out all the *Lutheran Churches* from any possibility of *Union* with them? For, What *Union* can be justifiable with

with those whose *terms of Communion are unlawful*? They may pity them, and pray for them, and wish for their *Reformation*, but an *Union* doth suppose such a *Communion of Churches*, that the *Members* of one may *communicate* in another. Do they allow this to the *Lutheran Churches*? If not, then they render *Union* among the *Protestant Churches* impossible, because *unlawful*. If they do, will they be so unjust, as not to allow the same favor and kindness to our own *Church*? Can they think *Separation* necessary from our *Church* on those grounds, which are common to us with other *Protestant Churches*; and yet think *Union* desirable and possible with them notwithstanding? Do they think that the *Members* of the *Reformed Churches* could lawfully *communicate* with the *Lutheran Churches*, although they have the *Cross in Baptism*, *Kneeling at the Communion*, the *surplests*, and other *Ceremonies* which we have not? and yet, Is it necessary to *Separate* from our *Churches Communion* on the account of such things as these; where there is acknowledged to be a full *Agreement* in the *Substantials of Religion*? Either therefore they must differ from the judgment of the *Reformed Churches*, and the most eminent *Protestant Divines* abroad, or they must renounce this *Principle of Separation*.

sect. 25. (3.) This will justify the ancient *Schisms* which have been always condemn'd in the *Christian Church*. For setting aside the *Ceremonies* (of which already) and the *use of the Liturgy* and *Holy-days* (which is common to our *Church* with  
all

*Vindication  
of Non-con-  
formists, p.  
13. 35.*

all other *Christian Churches*, for many hundred years before the great degeneracy of the *Roman Church*; and are continued by an *Universal consent* in all parts of the *Christian World*) the other Reasons for *Separation* are such, which will justify the greatest *Schismatics* that ever were in the *Christian Church*, viz. *Want of Evangelical Church-Discipline, and due means of Edification, and depriving the People of their Liberty of choosing their own Pastors, whereby they are deprived also of all use of their light and knowledge of the Gospel, in providing for their own Edification.* For, What gave occasion to the *Novatian Schism*, which began so soon, and spread so far, and continued so long, but the pretence of the *want of Evangelical Church-Discipline, and better means of Edification, and humoring the People in the choice of their own Pastors?*

There were Two things the *Novatians* chiefly insisted on, as to *Evangelical Discipline*.

1. The Power of the Keys.

2. The Purity of the Church.

1. As to the Power of the Keys, they said, That Christ had never given it absolutely to his Church, but under certain restrictions, which if Men exceeded, the Church had no Power to release them: and that was especially in the case of denial of Christ before Men, when Men fell in time of Persecution.

2. The

2. *The Churches Purity ought to be preserved, by keeping such who had thus fallen from ever being receiv'd into communion again. They did not deny that God might pardon such upon Repentance, but they said, the Church could not. And this they pleaded, would tend very much to the Edification of Christians, and would make them more watchful over themselves, when they saw no hopes of recovering the Churches Communion, if they once fell from it. Add to this, that Novatus, or Novatianus (for the Greeks confounded their Names) in his Epistle to Dionysius of Alexandria, saith, That he was forced to do what he did, by the importunity of the Brethren, who out of their zeal for the Purity of the Ecclesiastical Discipline, would not comply with the looser part which joyned with Cornelius, and therefore chose him to be their Bishop. And so much appears by Pacianus, that Novatus coming from Carthage to Rome, makes a party there for Novatianus in opposition to Cornelius, which consisted chiefly of those who had stood firmest in the Persecution; in their Name he Writes to Novatianus, declaring, That he was chosen by the zealous Party at Rome, whereas Cornelius had admitted the lapsed to Communion, and consequently corrupted the Discipline of the Christian Church.*

*Cyprian. ad Anton. Ep. 52. n. 13.*

*Euseb. l. 6. c. 45.*

*Pacian. Ep. 3. ad Sempron.*

Here we have a concurrence of Dr. O's Pleas, Zeal for Reformation of Discipline, the greater Edification of the People, and the asserting their Right in choosing such a Pastor as was not likely to promote their Edification. But notwithstanding these fair pretences,



Cyprian. E-  
pist. 51, 52.  
de unit. Ec-  
cl. de lapsis.  
Euseb. l. 6. c.  
45.  
Theod. karek,  
fab. l. 3. 5.  
Epiph. har.  
59.

pretences, the making a *Separation* in the Church, was every where condemned as a great Sin; as appears by St. Cyprian, Dionysius of Alexandria, Theodoret, Epiphanius, and others. Dionysius tells the Author of the Schism, that he had better have suffer'd any thing, than thus to have made a Rent in the Church: and it was as glorious a Martyrdom to die to prevent a Schism, as to avoid Idolatry, and he thinks it a much greater thing; the one being a Martyrdom for the Church, the other only for ones own Soul. St. Cyprian charges those who were guilty of this Schism with Pride and Arrogance, and doing unspeakable mischief to the Church, by breaking the Peace of it: and will hardly allow those to be Christians who lived in such a Schism: when as Epiphanius observes, they still pleaded they had the same Faith with the Catholick Church; and yet St. Cyprian will not allow that to be true Faith which hath not charity; and saith, That there can be no true charity, where Men do thus break in pieces the Unity of the Church.

Epiph. har.  
68.

The Meletians in *Ægypt* agreed with the Catholick Christians in the Substantials of Religion, holding the same Faith with them, as Epiphanius relates the Story; and their Schism began too about preserving the Discipline of the Church, and the best means for the Edification of the People. They allowed a Restitution for the lapsed to the Communion of the Church, but after a very severe Discipline, and an utter incapacity of those in Orders as to any parts of their Functions. But Peter Bishop of Alexandria thought the milder way the better; whereupon

whereupon a Separation followed: and the Meletians had distinct Churches; which they called, *The Churches of the Martyrs*. This Schism grew to that height, that they would not pray together in Prison, nor in the Quarries whither they were sent. Meletius being a Bishop was deposed by Peter of Alexandria, but he went on still to promote the course of Separation in Thebais, and other parts of Egypt, upon which the Council of Nice, in their Synodical Epistle, deprived him of all Episcopal Power, and the People that adhered to him, of the Power of choosing their own Pastors (or rather of proposing the names of those who were to be ordained.) And so, according to Dr. O. they had just cause to continue their Separation still, although it were condemned by the Council of Nice.

Theod. l. 1. c. 2.

Audens began his Schism out of a mighty zeal for the Discipline of the Church, and a great freedom which he used in reproving the faults of the Bishops and Clergy; but meeting with ill-usage, he withdrew from the Churches communion, with his Disciples, although he still retained the same Faith, and agreed in the Substantials of Religion with the best Christians; but forbore all communion with them; which Epiphanius accounts *δυναστεύον παύλας καὶ φοβερότατον*, the most dreadful thing in the World: and yet upon Dr. O's Principles of Separation, they did a very commendable thing as long as their design was to restore the Churches Discipline, and to consult their own greater Edification.

Epiph. hær. 70.

Scd. 15.

The followers of Eustathius Sebastennus are on this account likewise excused, who withdrew from

the *publick Congregations* on a pretence of greater *sanctity and purity in Paphlagonia*, and stand condemned in several *Canons* of the *Council at Gangra*; so are those mention'd and condemn'd in the *Councils of Constantinople and Carthage*; and the *Separation of Felicissimus and his Brethren from St. Cyprian*; all which are set down together in my *Sermon*, but are gently passed over by *Dr. O. and Mr. B.* and the rest of their *Adversaries*.

Rector of  
Sutton, &c. p.  
42.

Only one saith, *That the Errors of the followers of Eustathius Sebastenus, both in Opinion and Practise, were very gross, which the Council takes notice of and condemns.* Yet, as gross as they were, there was a pretence of greater *Sanctity and Purity* in them. For their *abstaining from Marriage, and peculiarity of Habits, and Separate Meetings*, were all carried on with the same Pretence.

To proceed then. On the same accounts the *Donatists* will be vindicated in the *main grounds* of their *Schism*, although they were mistaken in the *matter of fact* concerning *Cæcilian*; for their great pretence was to preserve the *purity of the Churches Discipline*, as may at large be seen in *Optatus*, and *St. Augustin*; and yet they frequently, and deliberately call it, a *most Damnable and Sacrilegious Schism*.

The *Luciferians* pretended such a zeal for the *true Faith*, and the *Discipline of the Church*, that the only pretence for their *Schism* was, that they could not *communicate* with those who had subscribed to *Arianism*, or received *Ordination* from  
*Arian*

*Arian Bishops* ; as may be seen at large in the *Book of Marcellinus and Faustinus*. And they joyned with the party of *Ursinus* at *Rome* against that of *Damasus*, and complained, *they were deprived of the liberty of choosing their own Pastors*.

So that upon these grounds, there hath scarce been any considerable *Schism* in the *Christian Church*, but may be justified upon Dr. *Owens* Reasons for separation from our Church.

Sett. 26. (4.) Another Argument against this course of Separation, is, *That these grounds will make Separation endless*. Which is, to suppose all the Exhortations of Scripture to Peace and Unity among Christians, to signifie nothing. For nothing being more contrary to Unity than Division and Separation; if there be no bounds set, but what the fancies of Men dictate to them, be sufficient Grounds to justify Division and Separation ; any People may break Communion with a Church, and set up a new one, when they think fit ; which will leave the Christian Church in a remediless condition against those who break its Peace and Communion. It being a true saying of Mr. Cottons of New-England, *That they that separate from their Brethren farther than they have just Cause, shall at length find cause (or at least think they have found cause) just enough to separate one from another*. I never heard, saith he, of any instance to the contrary, either in England, or Holland. The substance of this I had objected before in the Preface to my sermon ; To which Mr. A. Replies after this manner ; *That though some petty and considerable inconveniencies, some little trouble may arise*

Cotton's  
Answer to  
R. Williams  
p. 121.

Mischief of  
Imposit. in  
the Preface.

arise to a Church from the levity and volubility of Mens Minds; yet this is no Reason why they should enslave their Judgments or Consciences to others. And Is this all the Antidote against the Mischief of Separation? Is it a Sin, to break the Churches Communion, or, Is it not? If it be a Sin in some cases, but not in others; Why do you not shew us what those cases are; and that it is a sinful Separation in other cases, but not in them? But to talk of small inconveniencies by the levity of Peoples minds, is Childish trifling, and not Answering. Is Schism indeed become such an inconsiderable and petty inconvenience? Is this an Answer becoming a Christian, To swell every small imposition into a huge insupportable Mountain, and to make themselves lie groaning under the weight of a Ceremony or two, as though their very heart-strings were cracking, and as if Nero had begun a fresh Persecution; and at the same time to lessen the guilt of Division and Separation, as though it were nothing but a little wantonness in the Lambs of their Flocks, frisking up and down from one Pasture to another; some small and inconsiderable inconveniencies may happen by it, but not worth speaking of; and it is pity they should be deprived of their pleasure for it? What a rare Advocate had this Man been for the Novatians, Donatists, Luciferians, or what Schismatics soever rent the Church in pieces in former times? And supposing St. Cyprian, and St. Augustine, and other great opposers of the antient Schisms, to be met together, we may gather from these words, and the Principles of Separation, which he lays down, after what manner he would accost them. "Alas! (saith he) What do you  
 "mean

" mean, *Cyprian*, and *Austin*, and other Reverend Fa-  
 " thers, to talk with so much severity and sharpness  
 " against *separation* from the *communion* of the Church,  
 " as though it were such a damnable sin, such a sacri-  
 " legious impiety, such a horrid wickedness? Will you  
 " make no allowance to the levity and volubility of  
 " Mens Minds? What! you would have Men en-  
 " slave their Judgments and consciences to others,  
 " would you? you would have us be meer Brutes  
 " to be managed by your Bit and Bridle? If the No-  
 " vatians do think your Discipline too loose, Why  
 " should not they joyn together for stricter? If Fe-  
 " licissimus and his Brethren dislike some things in  
 " the Church of Carthage, Why may not they go to  
 " the Mountains for separate Meetings? If the good  
 " People were imposed upon against their Wills in  
 " the choice of *Cornelius*, Why may not they  
 " choose *Novatian* for their Pastor? What a stir  
 " do you *Cyprian* make in your Epistles about keep-  
 " ing the Peace of the Church, and submitting to  
 " your Rules of Discipline? As though there were  
 " not more mischief in your imposing, than in the  
 " Peoples separating. And as for you, *Augustin*, Who  
 " can with patience read your long and fierce De-  
 " clamations, against the sober *Donatists*? For,  
 " there were mad hare-brained Fanaticks, called  
 " *Circumcellians*, who were troubled with more  
 " than ordinary levity and volubility, running from  
 " place to place, and taking away other Mens lives,  
 " and their own too, out of pure zeal; These I  
 " grant have an extraordinary Worm, which ought  
 " to be picked out in time; but for the rest of the  
 " Brethren. that only separate on the account of  
 " impurity which they apprehend in your Church,  
 " Why

"Why should you be so severe against them? Why  
 "do you so often cry out of the *sacrilegiousness* of  
 "this *Schism*? we know no other *sacrilege*, but the  
 "*sacrilegious desertion* of our *Ministry*, in obedi-  
 "ence to the *Laws*; this is a *Sacrilege* we often  
 "talk of, and tell the *People*, *it is far worse than*  
 "*robbing Church-Plate*, considering what precious  
 "Gifts we have. But for the *sacrilege* of *Schism*,  
 "that we can never understand; although I per-  
 "ceive you have it over and over; besides many  
 "other hard words, wherein you would seem to  
 "make it *the greatest of all Wickedness*; and you say,  
 "That God punished it more severely than *Idolatry*;   
 "since those who were guilty of the latter, were to be  
 "destroyed by the sword, but *Schismaticks* were  
 "swallowed up of the Earth; as *Corah*, and his  
 "Company. Whereas we that have greater light,  
 "look upon *Separation* but as an effect of the *levity*  
 "and *volubility* of *Mens Minds*, and though some  
 "little trouble may come to the Church by it, yet it  
 "is far better than submission to others impositions.  
 "And is not this an intolerable imposition, for  
 "you to force these honest *Donatists* to Commu-  
 "nicate in a corrupt and impure Church, as they do  
 "believe yours to be? When the Cause was  
 "strictly examined at *Carthage*, What was it their  
 "Party pleaded for, but *Purity of Discipline*, and  
 "that the Church was defiled for want of it? and  
 "therefore they were forced to *Separate*, for greater  
 "*Purity of Ordinances*. And, Is this the *Damna-*  
 "*ble, Devillish, sacrilegious Schism* you talk of?  
 "Methinks you should consider better the *Mis-*  
 "*chief* of your *Impositions*, when you require *Com-*  
 "*munion* so strictly with you, or else they must  
 "presently

Aug. c. Ep.

Parmen. l. 1.

c. 7. l. 2. c. 1.

3. 11. l. 3. c.

1.

De bapt. c.

Donat. l. 2.

c. Crescon. l.

2. c. 14.

Aug. Ep. 43.

U 51.

Col'at. 3.

Carthag. n.

258.



“presently be *Separatists* and *Schismatics*. I pray  
 “Sirs have a little patience with me; if I do not  
 “fetch off my good friends the *Donatists* in this  
 “matter, we will all be content to be called *Schis-*  
 “*matics*, as well as they. For if our *Principles* *Mischief of*  
*Impositions in*  
*the Preface.*  
 “do clear our selves, I am sure they will do as  
 “good a turn for them. Now, the main *Prin-*  
 “*ciples* of our present *Separation* are these.

“(1.) *That every particular Church, upon a due bal-*  
 “*lance of all circumstances, has an inherent right to*  
 “*choose its own Pastor, and every particular Christi-*  
 “*an the same Power to choose his own Church. I*  
 “*say not to mischoose, do you mark me, but, a power*  
 “*to choose; not to choose any, but one that may best*  
 “*advance their own Edification; at lest that no Pa-*  
 “*stor be forced upon a Church, no Church obtruded*  
 “*on a single Christian without their own consent.* Now  
 “I pray consider, Why might not *Lucilla*, and *Do-*  
 “*natus*, and *Botrus*, and *Celsus*, with their Party  
 “among the *People at Carthage*, choose *Majorinus*  
 “for their *Pastor*; although the rest had chosen *Cæ-*  
 “*cilian*? For they were not well satisfied with  
 “*Mensurius* his Predecessor, whom they suspected  
 “for a *Traditor*; but when they had *their liberty to*  
 “*choose*, Why should they be debarred of their  
 “*inherent right of choosing their own Pastor*? Why  
 “should *Cæcilian* be obtruded upon them? Why  
 “should not they choose one, who would best *ad-*  
 “*vance their Edification*? For *Cæcilian* was at lest  
 “under suspicion of *compliance* in time of *Perse-*  
 “*cution*; and therefore for my part, upon our *Prin-*  
 “*ciples*, I think the *Donatists* very free from the  
 “charge of *Schism*.

“(2.) *That it is the duty of every Christian to Wor-*  
 ship

"ship God, not only in purity of heart, but according  
 "to the purity of Gospel-Administrations. Now ob-  
 "serve, that there was nothing the *Donatists* plead-  
 "ed so much, and so vehemently for, as the purity  
 "of Gospel-Administrations. This was that which  
 " *Parmenian*, *Petilian*, and the rest still contended  
 "for, as appears by the *Plea* they put in for them-  
 "selves in the last Conference at Carthage. We are  
 "they (say they) that have suffer'd persecution for  
 "maintaining the Purity of the Church, this hundred  
 "years, because we would not comply with their cor-  
 "ruptions, we have been turned out of our Churches,  
 "and been sent to Prison, and had our Goods taken  
 "from us, and some of our Brethren have been killed,  
 "and others hardly used for so good a Cause; And,  
 "Can such Men as you condemn them for a hor-  
 "rible Schism? I tell you, they are as Innocent  
 "as our selves, for they went upon the same  
 "grounds.

Collat. 3.  
 Carthag. n.  
 253.

"(3.) That every Christian is obliged to live in  
 "the use of all God's Ordinances and Commandments.  
 "Now, Is not Discipline one of God's Ordinances?  
 "And, Do we not make want of Discipline, one  
 "of the Reasons of our Separation? And there-  
 "fore the *Donatists* were very honest Men, for they  
 "were just of our mind. And these being the  
 "chief grounds we go upon, we cannot but in  
 "Brotherly kindness speak this in vindication of them,  
 "against your unreasonable severity. I know you  
 "tell them often, There will be no end of separation  
 "upon these terms; for why might not *Maximianus*  
 "do the same by *Primianus*, that *Majorinus* did by  
 "Cæcilian? and so make *frustum de frusto*, by  
 "which they did *minutalim concidere*, cut the  
 "Church

Aug. contr. 2.  
 in 1<sup>a</sup>. 36.

"Church into so many little pieces, that could never C. Parmen.  
 "be joyned together again: But, let me tell you, l. 1. c. 5. l. 2.  
 "that the force of your Argument comes to this, c. 18.  
 "That Men may choose one Pastor to day, and another  
 "to morrow, and a third the next; and so turn round  
 "till they are giddy, and run themselves out of breath  
 "in a wild Goose chase, till they sit down and rest in  
 "Irreligion and Atheism. And is this all? (these  
 "are his own words.) The Apostle commands us to  
 "prove all things (What! By running from one Com-  
 "munion to another?) Must we needs therefore ne-  
 "ver hold fast that which is good? unsettled heads,  
 "and unsettled hearts will be wandring; let them go,  
 "tis a good riddance of them if they be obstinate; but  
 "where this humor has destroyed one Church, this rigo-  
 "rous forcing of Pastors on the People (as Cæcilian on  
 "the People of Carthage) has divided and destroy-  
 "ed hundreds.

Thus far the Advocate-General for Schismatics.

Judge now, Reader, whether the Causes of the  
 present Separation, as they are laid down by my  
 Adversary, do not equally defend the Donatists  
 in their Schism; and his making so light a matter  
 of Schisms doth not give encouragement to Men  
 to make more.

Sect. 27. But I shall not send him so far back as  
 St. Cyprian, and St. Augustin, for better instruction  
 in this matter; but I shall refer him to one whose  
 Writings I perceive he is better acquainted with,

D d

even

even Mr. Baxter. Who hath very well, in several Books, set forth the great Mischief of Divisions, and Separations. He doth not look upon them as petty and inconsiderable inconveniencies, little troubles to the Church, the effects of levity, and volubility of Mens Minds; but he quotes above Forty places of Scripture against them, and saith, That the World, the Flesh, and the Devil are the causes from whence they come; that they are as much the Works of the Flesh, as Adulteries, Fornications, &c. that contentious dividers are carnal Men, and have not the Spirit; that Divisions are the Wounding, nay the Killing of the Church, as much as lieth in the Dividers; and that to Reform the Church, by dividing it, is no wiser, than to cut out the Liver, or Spleen, or Gall to cleanse them from the filth that both obstruct them, and hinder them in their Office: that Divisions are the deformities of the Church, the lamentation of Friends, and the scorn of Enemies: the dishonor of Christ and the Gospel: the great hindrance of the Conversion and Salvation of the World, and of the Edification of the Members of the Church: That they fill the Church with sins of a most odious nature; they cherish Pride, and Malice, and Belying others (the three great Sins of the Devil) as naturally as dead flesh breedeth Worms. In a word, the Scripture telleth us, that where envying and strife is, there is confusion and every evil work. (And, is not this a lamentable way of Reformation of some imaginary, or lesser evils) Yet farther, he saith, They are uneasie to the persons themselves, and rob them of the sweetest part of Religion; they lead directly to Apostacy from the Faith, and shake States and Kingdoms, having a lamentable influence on the Civil Peace.

Is

Cure of Divisions,  
Direct. 7.  
Defence of  
the Cure, p.  
3.

Christian  
Directory, p.  
739, &c.

Is all this nothing but the natural effect of the levity or volubility of Peoples Minds? This learned Author begins his Book with a very starched relation of his admirable Reading, *That in his time he hath read an Elegant Oration in praise of a Quartan Ague; another upon the Gout, a third upon Folly; but there wants one yet in the praise of Schism; and I never met with one that doth offer fairer toward it, than he doth. For he not only excuses it, from the natural cause of it, and the small trouble that attends it; but he implies it to be the consequence of Mens using their Reason, and not being made Bruits to be managed with a strong bit and bridle. But Mr. Baxter will teach him another Lesson; for, he saith, that Schism is a sin against so many, and clear, and vehement words of the Holy Ghost, that it is utterly without excuse; Whoredoms, and Treason, and Perjury are not oftner forbidden in the Gospel, than this: that it is contrary to the very design of Christ in our Redemption, which was, to reconcile us all to God, and to unite and centre us all in him: that, it is contrary to the design of the Spirit of Grace, and to the very nature of Christianity it self: that it is a sin against the nearest bonds of our highest Relations to each other; that it is either a dividing Christ, or robbing him of a great part of his inheritance: and neither of these is a little sin: that it is accompanied with Self-ignorance, and Pride, and great unthankfulness to God: that Church-dividers are the most successful servants of the Devil, being enemies to Christ in his Family and Livery: and that they serve the Devil more effectually than open enemies: that Schism is a sin which contradicth all*

*Mischief of  
Impos. Sect. 1.*

*Christians Di-  
rectory, p. 741.*

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Gods

Gods Ordinances and Means of Grace, which are purposely to procure and maintain the Unity of his Church. That it is a sin against as great and lamentable experiences, as almost any sin can be: and this is a heinous aggravation of it, that it is commonly justified, and not repented of by those that commit it; and it is yet the more heinous, that it is commonly father'd upon God: Lastly, that it is most unlike the Heavenly State, and in some regard worse than the Kingdom of the Devil, for he would not destroy it by dividing it against it self. Remember now, saith he, that Schism, and making Parties and Divisions in the Church, is not so small a Sin, as many take it for. I conclude this, with his Admonition to Bagshaw, upon his lessening the Sin of Separation. Alas, dear Brother, that after so many years Silencing and Affliction, after Flames and Plagues, and Dreadful Judgments, after Twenty years Practice of the Sin it self, and when we are buried in the Ruines which it caused, we should not yet know, that our own Uncharitable Divisions, Alienations, and Separations are a Crying Sin! Yea, the Crying Sin; as well as the Uncharitableness and Hurtfulness of others. Alas! Will God leave us also, even us, to the Obdurateness of Pharaoh? Doth not Judgment begin with us? Is there not Crying Sin with us? What have we done to Christ's Kingdom, to this Kingdom, to our Friends (dead and alive) to our selves, and (alas!) to our Enemies, by our Divisions. And, Do we not feel it? Do we not know it? Is it to us, even to us, a Crime intolerable to call us to Repentance? Woe to us! Into what Hard-heartedness have we sinned our selves? Yea, that we should continue, and Passionately defend it!

Defence of  
his Cure,  
2 Except. p. 6.

it! When will God give us Repentance unto Life?

Let Mr. A. read these Passages over Seriously, and then consider, Whether he can go on to Excuse, and Palliate the SIN of SCHISM.

But it may be said, That Mr. A. speaks all this comparatively, with enslaving our Judgments and Consciences to others, which he calls an Enormous and Monstrous Principle; and he saith, This is a Medicine worse than the Poyson, even as 'tis much better to have a Rational soul, though subject to Mistakes, than the Soul of a Brute, which may be managed as you will, with a strong bit and bridle. To make it plain, that he makes little, or nothing of the sin of Separation, we must attend to the Argument he was to Answer; which was, That if it be lawful to Separate on a pretence of greater purity, where there is an Agreement in Doctrine, and the substantial parts of Worship, as is agreed in our Case, then a bare difference of Opinion, as to some circumstances of Worship, and the best Constitution of Churches, will be sufficient Ground to break Communion, and to set up new Churches; which considering the great variety of Mens' fancies about these matters, is to make an infinite Divisibility in Churches, without any possible stop to farther Separation. Where we see plainly the inconvenience urged is endless Separation: Doth he set any kind of bounds to it? No; but only talks of inconsiderable



*vable and petty inconveniencies, and some little trouble that may arise to a Church from the levity and volubility of Mens Minds, i. e. let Men Separate as long as they will. this is the worst of it; and he must grant, that though separation be endless, there is no harm in it. But he that could find out a medium between Circumstances of Worship, and Substantials; can find out none between endless Separation, and the enslaving Mens Judgments and Consciences: for he supposes, one of the two must of necessity be: Which is plain giving up the Cause to the Papists. For this is their Argument, Either we must give up our Judgments and Consciences to the Conduct of our Guides, or there will be endless Separation. He grants the consequence, and cries, What then? It is nothing but the levity and volubility of Mens Minds, and this is much rather to be chosen, than the other. But any sound Protestant that understands the State of the Controversie between us and them (as this Author apparently doth not) will presently deny the Consequence: because a prudent and due submission in lawful things lies between Tyranny over Mens Consciences, and endless Separation. But he knows no Medium between being tied Neck and Heels together, and leaping over Hedge and Ditch, being kept within no bounds. And what ignorance or malice is it to suppose, that our Church brings in that enormous and monstrous Principle, of enslaving Mens Judgments and Consciences, forcing them to surrender their Reasons to naked Will and Pleasure? and if he doth not suppose it, his Discourse is frivolous and impertinent. For, a due submission to the Rules of our established Church, without*

without any force on the *Consciences* of Men, as to the *Infallibility* of *Guides*, or *necessity* of the *things* themselves; will put a sufficient stop to *Separation*; which must be *endless* on my Adversaries suppositions.

Se<sup>c</sup>t. 28. (5.) Lastly, I Argue against this *Separation*, from the *Obligation* which lies upon all *Christians*, to preserve the *Peace* and *Unity* of the *Church*. And now I have brought the matter home to the *Consciences* of Men, who it may be will little regard other *inconveniences*, if the practice of *Separation* do not appear to be *unlawful* from the *Word* of *God*. Which I now undertake to prove, upon these Suppositions.

(1.) That all *Christians* are under the *strictest* obligations to preserve the *Peace* and *Unity* of the *Church*. For it is not possible to suppose, that any *Duty* should be bound upon the *Consciences* of Men, with plainer *Precepts*, and stronger *Arguments* than this is. The places are so many, that it were *endless* to repeat them; and therefore needless, because this is agreed on all hands. So that *violation* of the *Unity* of the *Church*, where there is no sufficient reason to justify it, is a *Sin*, as much as *Murder* is, and as plainly forbidden. But it happens here, as it doth in the other case, that as *Murder* is always a *sin*; but there may be some *circumstances*, which may make the taking away a Mans life, not to be *Murder*; so it may happen, that though *Schism* be always a *sin*, yet there may be such *circumstances* which may make a *Separation*

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not to be a *Schism*; but then they must be such Reasons, as are not fetched from our Fancies, no more than in the case of *Murder*; but such as are allowed by God himself in his Law. For, he only that made the Law can except from it.

(2.) The *Unity* of the Church doth not lie in a bare communion of Faith and Love, but in a *Joyn-participation* of the Ordinances appointed by Christ to be observed in his Church. For although the former be a duty, yet it doth not take in the whole Duty of a Christian, which is to joyn together, as *Members of the same Body*. And therefore they are commanded to *Assemble together*; and upon the first Institution of a Christian Church, it is said, *The Disciples continued in the Apostles Doctrine and Fellowship, and in breaking of Bread, and in Prayers*. And the Apostle sets forth Christians as making one Body, by Communion in the Ordinances of Christ. *We being many are one Bread, and one Body; for we are all partakers of that one Bread. And by one Spirit, we are all Baptized into one Body; whether we be Jews or Gentiles, bond or free, and have been all made to drink into one Spirit.* The *Unity* of the Christian Church, St. Paul saith, is to be preserved by the bond of Peace; and that *Unity* supposeth *One Body* and *One Spirit*; and the *Members* of that Body as they are united to one *Head*, whom he calls *One Lord*, so they are joyned together by *One Faith*, and *One Baptism*. Therefore as the *Unity* of the Church is founded upon some *External Bonds*, as well as *Internal*, that is, *One Faith*, and *One Baptism*, as well as *One Lord*, and *One Spirit*; so the manifestation

Heb. 10. 25.

Act. 2. 42.

1 Cor. 10. 17.

1 Cor. 12. 13.

Ephes. 4. 3,  
4, 5.

manifestation of this *Unity* ought to be by *External Acts*; for, How can this *Unity* be discovered by *Acts* meerly Internal and Spiritual; as inward love to the *Members* of the *Body*, being present in spirit, &c? Therefore, the Obligation to preserve the *Unity* of the *Church*, doth imply a joyning together with the other *Members* of the *Church*, in the Common and Publick *Acts* of Religion.

(3.) Nothing can discharge a *Christian* from this obligation to *Communion* with his *Fellow-Members*, but what is allowed by *Christ* or his *Apostles*, as a sufficient Reason for it. Because this being a new Society of *Christ's* own Institution; and the obligation to *Communion* being so strictly enjoyned; we are to suppose it still to hold, where some plain declaration of his Will to the contrary doth not appear. Although *God* hath, with great severity, forbidden *Killing*: yet when himself appointed particularly cases, wherein *Mens Lives* were to be taken away; we are thereby assur'd, that in these cases it is not that *killing* which is forbidden; so in the present case, if it appear that although *Separation* from the *Communion* of *Christians* be a thing condemned; yet if the same *Authority* do allow particular exemptions, we are certain in those cases such *Separation* is no sin. But then, as in the former case, no Man is exempted from the guilt of *shedding blood*, who upon his own fancy takes upon him to execute *Justice*; so here, no Mans imagination that he doth *separate* for a good end, will justify his *Separation*; for the guilt of the sin

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remains as great in it self. And there is scarce any other sin more aggravated in the *New Testament* than this; it being so directly contrary to that *Unity* of his *Church*, which our *Saviour* prayed for, and his *Apostles* with so much earnestness recommend to all Christians; and use so many Arguments to perswade Men to persevere. From hence *Irenaeus* saith, That Christ will come to Judge those who make Schisms in the Church, and rather regard their own advantage, than the Churches *Unity*; who, for slight causes, or for any, make nothing of cutting asunder the great and glorious Body of Christ, and do what in them lies to destroy it. They speak for Peace, saith he, but they mean War: they strain at a Gnat, and swallow Camels. The benefit they hope to bring to the Church, cannot make amends for the Mischief of their Schism. Nothing provokes God more, saith St. Chrysostom, than to divide his Church: Nay, saith he, the Blood of Martyrdom will not wash off the guilt of it. The Mischief the Church receives by it, is greater than it receives from open Enemies: for the one makes it more glorious, the other exposes it to shame among its Enemies, when it is set upon by its own Children. This, saith he, I speak to those who make no great matter of Schism; and indifferently go to the Meetings of those who divide the Church. If their doctrine be contrary to ours, for that reason they ought to abstain; if not, πολλῷ μᾶλλον, they ought to do it so much the rather. Do not you know, what Corah, Dathan, and Abiram suffer'd? and not they only, but those that were with them. But you say, they have the same Faith, and they are very Orthodox; Why then, saith he, do they Separate?

John 17. 21.

Iren. 1. 4.  
c. 62.Chrysost in  
Eph. 4. p.  
822,

rate? One Lord, one Faith, one Baptism. If they do well, we do ill; if we do well, they do ill. If they have the same Doctrines, the same Sacraments, For what cause do they set up another Church in opposition to ours? It is nothing but vain glory, ambition and deceit. Take away the People from them, and you cut off the disease. And after much more to that purpose; I speak these things, saith he, that no Man might say, he did not know it to be such a sin: I tell you, and testifie this to you, that Separation from the Church, or dividing of it, is no less a sin, than falling into Heresy. If the sin then be so great and dangerous, Men ought to examin with great care, what cases those are wherein Separation may be made without Sin.

And I do earnestly desire our Brethren, as they love their own Souls, and would Avoid the Guilt of so Great a Sin, Impartially and without Prejudice to consider this passage of *Irenaeus*, and how Parallel it is with their own Case who Separate from us, and set up other Churches in opposition to ours, which yet they acknowledge to be very Orthodox, and to agree with them in the same Doctrine, and the same Sacraments.

4. There are Three Cases wherein the Scripture allows of Separation.

First, In the case of Idolatrous Worship. For the Precepts are as plain that Christians should abstain from Idolatry, as that they should preserve the Unity of the Church. Neither be ye Idolaters.

1 Cor. 10. 6. *Flee from Idolatry. Keep your selves from Idols*  
 14. *Thou shalt love the Lord thy God, and him only shalt*  
 1 St. John 5. *thou serve. And to the case of Idolaters, St. Paul*  
 applies the words spoken of old to the *Babyloni-*  
 Matt. 4. 19. *ans, Come out from among them, and be separate;*  
 2 Cor. 6. 17. *and touch not the unclean thing.* Now in this case,  
 where there is so plain a Command, there is no  
 doubt of the *lawfulness* of Separation; if Men can-  
 not joyn with a Church in their Religious Wor-  
 ship, without doing that which God hath so strictly  
 forbidden.

Secondly, In case of *false Doctrine* being imposed  
 Heb. 13. 7. in stead of *true*. For although in other things  
 17. great *submission* is required to the *Guides* and *Go-*  
 1 Theff. 5. *vernors* of the Church; yet if any *Teachers* offer to  
 12. 13. bring another *Gospel*, or to corrupt the *true* one;  
 Gal. 1. 6. 7. St. Paul denounces an *Anathema* against them: and  
 8. that implies, that they should have *no Communion*  
 with them, but look upon them as *Persons cut off*  
 from the *Body* (like putrid Members) lest they  
 should corrupt the rest. St. Paul commands *Ti-*  
 Tit. 3. 10. *tus*, when there is no hopes of reclaiming such, to  
 exclude them from the *Society* of *Christians*. St.  
 John forbids all familiar conversation with such.  
 2 John 10. The Church of *Ephesus* is commended for *hating*  
 Revel. 2. 6. *the Nicolaitans*; and the Church of *Pergamus* re-  
 15. proved for *tolerating* their *Doctrine*.

Thirdly. In case Men make things *indifferent ne-*  
*cessary* to *Salvation*, and divide the Church upon  
 that account. And this was the case of the *false*  
 A.D. 15. 3. *Apostles*, who urged the *Ceremonies* of the *Law*, as  
 necessary



*necessary to Salvation*; and to propagate this Opinion of theirs, they went up and down, and endeavor'd to draw away the *Apostles Disciples*, and to set up *Separate Churches* among the *Christians*; and to allow none to partake with them, that did not own the *Necessity* of the *Jewish Ceremonies* to *Salvation*. Now although *St. Paul* himself complied sometimes with the practice of them; and the *Jewish Christians* especially in *Judea*, generally observed them; yet when these false *Apostles* came to enforce the *observation* of them, as *necessary to Salvation*, then he bid the *Christians* at *Philippi* to beware of them, *i. e.* to fly their *Communion*, and have nothing to do with them. These are all the *Cases* I can find in the *New Testament*, wherein *Separation* from *Publick Communion* is allowed; but there are two others, wherein *S. Paul* gives particular directions, but such as do not amount to *Separation*. Phil. 3. 3.

I. The *different opinions* they had about *Meats* and *Drinks*; some were for a *Pythagorean Abstinence*, from *all Flesh*; some for a *Jewish Abstinence*, from some certain sorts; others for a full *Christian Liberty*. Now this being a matter of *Diet*, and relating to their own *Families*, the *Apostle* advises them not to censure or judge one another; but notwithstanding this difference, to joyn together as *Christians* in the *Duties common* to them all. For the *Kingdom of God* doth not lie in *Meats and Drinks*; *i. e.* Let every one order his *Family* as he thinks fit; but that requires *innocency*, and a care not to give Rom. 14. 2. 176

give disturbance to the *Peace* of the *Church* for these matters; which he calls *Peace and Joy in the Holy Ghost*; which is provoked and grieved by the dissensions of *Christians*. And he, saith he, that in  
 18. these things serveth *Christ*, is acceptable to *God*, and  
 19. approved of *Men*. Let us therefore follow after the things that make for *Peace*, and things wherewith we may edifie one another. In such Cases then, the Apostle allows no separation from the publick Communion of *Christians*. It was the same case as to the observation of *Days* then; for some *Christians* went then on *Jewish Holidays* to the *synagogues*; others did not; but for such things they ought not to divide from each others Communion in the common Acts of *Christian Worship*. And the design of the Apostle is not to lay down a standing Rule of Mutual forbearance as to different Communion; but to shew, that such differences ought not to be an occasion of breaking Communion among *Christians*; and so the Apostles discourse, *Rom. 14.* holds strongly against separation, on these and the like Accounts:

2. The corrupt lives of many who were not under Churches Censure. When *St. Paul* taxes so many Corruptions in the Church of *Corinth*, no wonder if some of them, put the case to them, what they should do, in case they knew some Members of the Church to be Men of bad lives; although the offences were not scandalous, by being publicly known; Must they abstain from the Communion of  
 1 COR. 5. 11. the Church for these? To this *St. Paul* Answers,  
 That

That every private Christian ought to forbear all familiar Conversation with such; If any one that is a Brother, be a fornicator, &c. with such a one, no not to eat. Which is all the Apostle requires of private Christians; but if the Scandal be publick, as that of the Incestuous person, the Church had power to vindicate its own honor, by casting such out: not as though the Church Communion were defiled, if Verf. 12. 13. they continued in; but the reputation and honor of the Church suffered by it; the preservation whereof, is the true cause of the Churches Discipline. But the Apostle gives not the least countenance to private Mens withdrawing from the Churches Communion, though such persons still continued in it. For there may be many reasons to break off private familiarity, which will not hold as to publick Communion. For our Communion in publick, is a thing which chiefly respects God, and a necessary duty of his own appointing, the benefit whereof depends upon his Promises, and all the communion they have with other Men, is only joyning together for the performance of a common Religious Duty: but private familiarity is a thing which wholly respects the Persons converse with, and a thing of mere choice, and hardly to be imagined without approbation at least; if not imitation of their wickedness. And therefore to argue from one to the other is very unreasonable.

The matter of Separation being thus stated according to the Scripture, there can be no way left to justify the Separation from our Church, but to prove, either that our Worship is Idolatrous, or that

that our *Doctrines* is false, or that our *Ceremonies* are made necessary to *Salvation*; which are all so remote from any color of *Truth*, that none of my *Adversaries* have yet had the hardiness to undertake it. But however, what *Pleas* they do bring to justify this *Separation*, must in the next place be examined.

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## PART III.

## P A R T III.

*The Pleas for Separation examined.*

Sett. 1.



ALL the considerable *Pleas* at this time made use of for *Separation* may be reduced to these *Heads*. 1. Such as relate to the *Constitution of our Church*. 2. To the *terms of Communion* with it. 3. To the *Consciences of Dissenters*. 4. To the *Parity of Reason* as to our *Separation from Rome*.

I. Such as relate to the *Constitution of our Church*: which are these,

1. That our *Parochial Churches* are not of *Christ's Institution*.
2. That our *Diocesan Churches* are *unlawfull*.
3. That our *National Church* hath no foundation.
4. That the *People* are deprived of their *Right* in the *choice* of their *Pastours*.

1. I begin with our *Parochial Churches*; because it is *Separation from these*, with which we principally charge

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charge our Adversaries ; for herein they most discover their *principles* of Separation, since in former times, the *Non-conformists* thought it their duty to keep up *Communion* with them. But since the *Congregational way* hath prevailed in England, the present *Dissenters* are generally fallen into the *practice* of it, whatever their *principles* are, at least so far as concerns forsaking *Communion* with our *Parochial Churches*, and joyning together in *separate Congregations* for *Divine Worship*. This principle is therefore the first thing to be examined. And the main foundation of that way, I said, was, that *Communion* in *Ordinances* must be onely in such *Churches* as *Christ* himself instituted by *unalterable Rules*, which were onely *particular* and *Congregational Churches*. Concerning which I laid down two things. (1.) That supposing *Congregational Churches* to be of *Christ's Institution*, this was no reason for separation from our *Parochial Churches*, which have all the *essentials* of such *true Churches* in them. (2.) That there is no reason to believe that the *Institution* of *Churches* was limited to *particular Congregations*.

In answer to this Dr. O. saith these things, (1.) That they do not deny, at least some of our *Parochial Churches* to be *true Churches* : but why then do they deny *Communion* with them ? But, he saith, he hopes it will not be made a *Rule*, that *Communion* may not be withheld (so the sense must be although not be left out) or withdrawn from any *Church* in any thing, so long as it continues as unto the essence of it to be so. This is somewhat oddly and faintly expressed. But as long as he grants, that our *Parochial Churches* are not guilty of such heinous *Errors in Doctrine*, or *idolatrous Practice*

*Practice in Worship as to deprive them of the Being and Nature of Churches, I do assert it to be a Sin to separate from them. Not but that I think, there may be a separation without sin, from a Society retaining the essentials of a Church; but then I say, the reason of such separation is, some heinous Error in Doctrine, or some idolatrous Practice in Worship, or some tyranny over the Consciences of men; which may not be such, as to destroy true Baptism; and therefore consistent with the essentials of a Church. And this is all that I know the Protestant Writers do assert in this matter.*

(2.) He answers, *That they do not say, that because Communion in Ordinances must be onely in such Churches as Christ hath instituted, that therefore it is lawfull and necessary to separate from Parochial Churches; but if it be on other grounds necessary so to separate or withhold Communion from them, it is the duty of them who doe so, to joyn themselves in or unto some other particular Congregation.*

To which I reply, that This is either not to the business, or it is a plain giving up the Cause of Independency. For, wherefore did the dissenting Brethren so much insist upon their separate Congregations, when not one of the things, now particularly alleged against our Church, was required of them? But if he insists on those things common to our Church with other reformed Churches, then they are such things, as he supposes contrary to the first Institution of Churches; And then I intreat him to tell me, what difference there is, between separating from our Churches because Communion in Ordinances is onely to be enjoy'd in such Churches as Christ hath instituted;



and separating from them because they have things repugnant to the first Institution of Churches? Is not this the primary reason of Separation, because Christ hath appointed unalterable Rules for the Government of his Church; which we are bound to observe, and which are not observed in Parochial Churches? Indeed, the most immediate reason of separation from such a Church is not observing Christ's Institution; but the primary ground is, that Christ hath settled such Rules for Churches which must be unalterably observed. Let us then (1.) suppose, that Christ hath by unalterable Rules appointed that a Church shall consist onely of such a number of men as may meet in one Congregation, so qualified; and that these by entering into Covenant with each other become a Church, and choose their Officers, who are to Teach, and Administer Sacraments, and to exercise Discipline by the consent of the Congregation; And let us (2.) suppose such a Church not yet gathered, but there lies fit matter for it dispersed up and down in several Parishes. (3.) Let us suppose Dr. O. about to gather such a Church. (4.) Let us suppose not one thing peculiar to our Church required of these members; neither the æreal sign of the Cross, nor kneeling at the Communion, &c. I desire then to know, whether Dr. O. be not bound by these unalterable Rules to draw these members from Communion with their Parochial Churches, on purpose that they might form a Congregational Church, according to Christ's Institution? Either then he must quit these unalterable Rules, and the Institution of Christ; or he must acknowledge that setting up a Congregational Church is the primary ground of their Separation from our Parochial Churches. If they do suppose but one of those Ordina-

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nances wanting which they believe *Christ* hath instituted in particular Churches, do they not believe this a sufficient ground for *separation*? It is not therefore any Reason peculiar to our Church, which is the true Cause of their *separation*; but such Reasons as are common to all Churches, that are not formed just after their own model. If there be then unalterable Rules for Congregational Churches, those must be observed, and *separation* made in order to it; and therefore *separation* is necessary upon Dr. O.'s grounds, not from the particular Conditions of Communion with us, but because our Parochial Churches are not formed after the Congregational way. But this was a necessary piece of art at this time, to keep fair with the Presbyterian Party, and to make them believe (if they can be so forgetfull) that they do not own *separation* from their Churches, but onely from ours, the contrary whereof is so apparent from the debates with the dissenting Brethren, and the setting up Congregational Churches in those days, that they must be forgetfull indeed, who do not remember it. Have those of the Congregational way since alter'd their judgments? Hath Dr. O. yielded, that in case some terms of Communion in our Church were not insisted upon, they would give over *separation*? Were not their Churches first gathered out of Presbyterian Congregations? And if Presbytery had been settled upon the Kings Restoration, would they not have continued their *Separation*? Why then must our Church now be accused for giving the Occasion to the Independent *separation*, when it is notoriously otherwise; and they did separate and form their Churches, upon reasons common to our Church with all other Reformed Churches? This is more artificial than ingenuous.

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*Vindic. p. 37.* Sect. 2. As to the Second, Dr. O. answers, that it is so clear and evident in matter of fact, and so necessary from the nature of the thing, that the Churches planted by the Apostles were limited to Congregations, that many wise men, wholly unconcerned in our Controversies, do take it for a thing to be granted by all without dispute. And for this two Testimonies are alleged, of Justice Hobart, and Father Paul; but neither of them speaks to the point. All that Chief Justice Hobart saith is, That the Primitive Church in its greatest Purity, was but voluntary Congregations of Believers submitting themselves to the Apostles, and after to other Pastours. Methinks Dr. O. should have left this Testimony to his Friend L. du Moulin, it signifies so very little to the purpose; or rather, quite overthrows his Hypothesis; as appears by these two Arguments. (1.) Those voluntary Congregations over which the Apostles were set, were no limited Congregations of any one particular Church; but those Congregations over whom the Apostles were set, are those of which Justice Hobart speaks. And therefore it is plain he spake of all the Churches which were under the care of the Apostles, which he calls voluntary Congregations. (2.) Those voluntary Congregations over whom the Apostles appointed Pastours after their decease, were no particular Congregations in one City; but those of whom Justice Hobart speaks, were such; for he saith, they first submitted to the Apostles, and after to other Pastours. But Justice Hobart could not be such a stranger to Antiquity to believe that the Christians in the Age after the Apostles amounted but to one Congregation in a City. And therefore, if he consults Justice Hobart's honour or his own, I advise him to let it alone for the future. As to the Testimony of  
of

of Father Paul, it onely concerns the *Democratical Government of the Church*, and I wonder how it came into this place; I shall therefore consider it in its due season.

Sec<sup>t</sup>. 3. I come therefore to consider now, the evidence for the *Institution of Congregational Churches*, concerning which, these are my words. "It is possible at first, there might be no more Christians in one City than could meet in one Assembly for Worship; but where doth it appear, that when they multiplied into more Congregations, they did make new and distinct Churches under new Officers with a separate Power of Government? Of this I am well assured, there is no mark or foot-step in the New Testament, or the whole History of the Primitive Church. I do not think it will appear credible to any considerate man, that the 5000 Christians in the Church of *Jerusalem* made one stated and fixed Congregation for Divine Worship; not, if we make all the allowances for strangers which can be desired: but if this were granted, where are the unalterable Rules, that as soon as the company became too great for one particular Assembly, they must become a new Church under peculiar Officers and an Independent Authority? To this Dr. O. answers in four particulars.

1. That an account may ere long be given of the insensible deviation of the First Churches after the decrease of the Apostles from the Rule of the first Institution: which although at first it began in matters of small moment; yet still they increased untill they issued in a fatal Apostasy; Or as he after expresses it, leaving their

*their Infant state, by degrees, they at last brought forth the Man of Sin.* But I do not understand how this at all answers the former Paragraph of my Sermon concerning the *first Institution of Churches*; but being I suppose intended for a Reason why he doth not afterwards answer to the evidence out of *Antiquity*, I shall not onely so far take notice of it, as to let him know, that when that is done, I do not question, but the *Primitive Church* will find sufficient *Advocates* in the *Church of England*: but I desire that undertaker to consider, what a blot and dishonour it will be to *Christian Religion*, if the *Primitive Churches* could not hold to their *first Institution*, not for one Age after the *Apostles*. I know what abominable *Heresies* there were soon after, if not in the *Apostles* days; but the question is not concerning these, but the *purest and best Churches*; and about them, not whether some trifling Controversies might not arise, and humane infirmities be discovered; but whether they did deviate from the plain Institutions of *Christ*, and the unalterable Rules of Government which he had fixed in his Church? This seems utterly incredible to me upon this consideration among many others: That Government is so nice and tender a thing, that every one is so much concerned for his share in it, that men are not easily induced to part with it. Let us suppose the Government of the Church to have been *Democratical* at first, as Dr. O. seems to doe; is it probable, that the *People* would have been wheadled out of the sweetness of Government so soon and made no noise about it? Yea Dr. O. tells us that in *Cyprian's time* it continued at *Carthage*; and others say, a great deal longer: there was then no such change as to this part of the Government so soon

soon after. And why should we imagin it otherwise, as to extent of *Power* and *Jurisdiction*? Suppose *Christ* had limited the *Power* of a *Church* to one *Congregation*; the *Pastour* of that *Church* could have no more pretence over any other *Congregation*, than *Dr. O.* by being *Pastour* over one *Congregation* in *London*, could challenge a right to Govern all the *Independent Congregations* in *London* or about it; and appoint their several *Teachers*, and call them to an account for their proceedings. I appeal now to any man of consideration, whether there be the least probability that such an alteration could be made without great noise and disturbance? Would not *Mr. G.* *Mr. B.* *Mr. C.* and many more, think themselves concerned to stand up for their own *Rights*? And if they could be drawn into the design, would the *People* submit? Let us put the case, as to *New-England*. Suppose the *Apostles* an Age or two since, had planted such *Congregational Churches* there, as have been formed within these last 50 years at *Plymouth*, *Boston*, *Hereford*, *Newhaven*, &c. and had invested every *Congregation* with the full *Power* of the *Keys*, the execution whereof they had intrusted with the several *Elderships*, within their own *Congregation*; but so, as not to have any *Power* or *Authority*, over the *Elders* or *Members* of any other *Congregation*: let us then suppose, that after the decease of the *Apostles*, these *Churches* gradually declined so far, that in this Age *Mr. Cotton* at *Boston* should take upon him the whole *Power* of the *Keys*, and not only so, but appoint *Pastours* over other *Congregations*, and keep a great number of *Elders* under him, and challenge the *Ecclesiastical Jurisdiction* over the whole *Colony* of *Massachusetts*, of which *Boston* is the chief

Town, and so three others doe the same at the chief Places of the other Colonies; would not this be a wonderfull alteration of the Church Government? And is it possible to conceive, such a change should be brought about insensibly, without any complaint of the subordinate Elders, or the members of the Congregations, who were robbed of their inherent Right by an Institution of Christ, and so late an establishment by the Apostles? Doctrines may be insensibly changed by continuing the names and altering opinions, through the carelesness and unskilfulness of People: but in matters of Government, the meanest People are sensible, and look big with an opinion of it. If therefore it be not conceivable in this case, the Government should be thus changed from the Institution of Christ in so short a time; let the same consideration be applied to the Ages which really succeeded the Apostles.

Se<sup>c</sup>t. 4. I shall, to prevent all cavils, choose that very Church which Dr. O. mentions, and I find Mr. Cotton and others make their Appeals to, and that is the Church of Carthage in Saint Cyprian's time. Here Dr. O. finds the Community of members determining Church affairs; but Mr. Cotton hath further discovered the judgment of the Elders, the Votes of the Congregation, and the Consent of neighbour Ministers; in short, he hath found there, the express and lively lineaments of the very Body of Congregational Discipline; and the same for substance wherein they walk (as he calls it) at this day. Hitherto then, there was no deviation from the unalterable Rules of Christ. Let us therefore impartially consider, what the Government of the Church of Carthage then was: concerning which these things may be observed.

Cotton's way  
of Congrega-  
tional Chur-  
ches cleared,  
p. 98, 99.

1. That



1. That there was a great number of Presbyters belonging to the Church of Carthage, and therefore not probable to be one single Congregation. This appears from Saint Cyprian's Epistles to them in his retirement. In one he gives them advice how to visit the Confessours in Prison, which he would have them to do by turns, every one taking a Deacon with him because the change of Persons would be less invidious: and considering the number of Confessours and the frequent attendance upon them, the number of Presbyters and Deacons must be considerable. When he sent Numidicus to be placed among the Presbyters at Carthage, he gives this reason of it, that he might adorn the plenty of his Presbyters with such worthy men, it being now impaired by the fall of some, during the persecution. In the case of Philumanus, Fortunatus and Favorinus, he declares he would give no judgment, cum multi adhuc de Clero absentes sint, when many of his Clergy were absent. And in another Epistle he complains, that a great number of his Clergy were absent, and the few that were remaining were hardly sufficient for their work. At one time Felicissimus and five Presbyters more did break Communion with the Church at Carthage; and then he mentions Britius, Rogatianus and Numidicus, as the chief Presbyters remaining with them; besides Deacons and inferior Ministers. About the same time Cornelius Bishop of Rome mentions 46 Presbyters he had with him in that City. And in Constantinople of old, saith Justinian in his Novels, were 60 Presbyters (for in one he saith, The custom was to determine the number, and in another, that 60 was to be the number at Constantinople.) Let any one now consider, whether these Churches that had so many Presbyters were single

Cyprian l. 5.  
Ep. 2. in the  
late Edit.  
Ep. 5.

L. 4. 10.  
Ep. 35.

L. 5. Ep. 3.

Ep. 28.

L. 3. Ep. 22.  
Ep. 24.

Ep. 40.

Euseb. l. 6.  
c. 35.  
Phot. Nomo.  
can. tit. 1.  
c. 30.

*Congregations; and at Carthage, we have this evidence of the great numbers of Christians; that in the time of Persecution, although very many stood firm, yet the numbers of the lapsed was so great, that Saint Cyprian saith, Every day thousands of Tickets were granted by the Martyrs and Confessours in their behalf for reconciliation to the Church: and in one of those Tickets sometimes might be comprehended twenty or thirty persons, the form being Communicet ille cum suis. Is it then probable this Church at Carthage should consist of one single Congregation?*

2. These Presbyters and the whole Church were under the particular care and Government of Saint Cyprian as their Bishop. Some of the Presbyters at Carthage took upon them to meddle in the affairs of Discipline, without consulting their Bishop then in his retirement. Saint Cyprian tells them they neither considered Christ's Command, nor their own Place, nor the future Judgment of God, nor the Bishop who was set over them, and had done that which was never done in foregoing times, to challenge those things to themselves, with the contempt and reproach of their Bishop, which was to receive Penitents to Communion without imposition of hands by the Bishop and his Clergy. Wherein, he vindicates the Martyrs and Confessours in his following Epistle, saying, that such an affront to their Bishop was against their will: for they sent their Petitions to the Bishop, that their Causes might be heard when the Persecution was over. In another Epistle to the People of Carthage on the same occasion, he complains of these Presbyters, that they did not *Episcopo honorem Sacerdotii sui & Cathedra reservare, reserve to the Bishop the honour which belonged to his Place:*

*Place* : and therefore charges, that nothing further be done in this matter till his return, when he might Ep. 21. consult with his fellow-Bishops. Celerinus sends to Lucian a Confessor, to beg him for a Letter of Grace for their Sisters Numeria and Candida who had fallen.

Lucian returns him answer, that Paulus before his Ep. 22. Martyrdom had given him Authority to grant such in his Name, and that all the Martyrs had agreed to such kindness to be shewed to the lapsed; but with this condition that the Cause was to be heard before the Bishop, and upon such Discipline as he should impose, they were to be received to Communion. So that though Lucian Ep. 23.

was extremely blamed for relaxing the Discipline of the Church; yet neither he nor the other Martyrs would pretend to doe any thing without the Bishop. Cyprian gives an account of all that had passed in this matter to Moses and Maximus two Roman Presbyters and Confessors; they return him answer, that Ep. 26.

they were very glad he had not been wanting to his Office, especially in his severe reprovng those who had obtained from Presbyters the Communion of the Church in his absence. In his Epistle to the Clergy of Carthage he mightily blames those who communicated with those Ep. 28. persons who were reconciled to the Church meerly by Presbyters without him; and threatens excommunication to any Presbyters or Deacons who should presume to doe it. The Roman Clergy in the vacancy of the See,

take notice of the discretion of the Martyrs in remitting the lapsed to the Bishop, as an argument of their great modesty, and that they did not think the Discipline of the Church belonged to them: and they declare their resolution, to doe nothing in this matter, Ep. 31. till they had a new Bishop. By which we see the Power of Discipline was not then supposed to be in the

the

- the Congregation, or that they were the first subject of the Power of the Keys; but that it was in the Bishop as superiour to the Presbyters. And that they were then far from thinking it in the Power of the People, to appoint and ordain their own Officers, Saint Cyprian sends word to the Church of Carthage, that he had taken one Aurelius into the Clergy; although his general custom was in Ordinations to consult them before, and to weigh together the manners and deserts of every one: which is quite another thing from an inherent Right to appoint and constitute their own Church-officers: the same he doth soon after, concerning Celerinus and Numidicus. When he could not go among them himself, by reason of the persecution, he appoints Caldonius and Fortunatus two Bishops, and Rogatianus and Numidicus two Presbyters, to visit in his name; and to take care of the poor, and of the persons fit to be promoted to the Clergy. Who give an account in the next Epistle, that they had excommunicated Felicissimus and his Brethren for their separation.
- Ep. 33.
- Ep. 34.
- Ep. 35.
- Ep. 38.
- Ep. 39.

3. That Saint Cyprian did believe that this Authority which he had for governing the Church was not from the Power of the People, but from the Institution of Christ. So upon the occasion of the Martyrs invading the Discipline of the Church, he produceth that saying of Christ to Saint Peter, Thou art Peter, &c. And whatsoever you shall bind, &c. From whence, saith he, by a constant succession of times, such a course hath been always observed in the Church, that the Church hath been still governed by Bishops, and every Act of the Church hath been under their care and conduct. Since this, saith he, is a Divine Institution, I wonder at the boldness of those who have written at that rate to me

Ep. 27.

me (concerning the lapsed) *since the Church consists in the Bishop, the Clergy and the standing People.* In his *Epistle to Antonianus*, he speaks of the *Agreement* Ep. 52. *of the Bishops throughout the whole world* : and in that Ep. 55. *to Cornelius, that every Bishop hath a part of the flock committed to him, which he is to govern and to give an account thereof to God* : and that a *Bishop in the Church is in the place of Christ* ; and that *disobedience to him is the cause of schisms and disorders.* To the same purpose he speaks in his *Epistle to Rogatianus*, Ep. 69. and to *Pupianus* ; where he declares a *Church to be a People united to a Bishop* ; and to *Stephanus*, that they Ep. 75. *have succeeded the Apostles in a constant course.*

Let the Reader now judge, whether these be the *strokes and lineaments* of the *Congregational way* ; and whether Dr. O. had any reason to appeal to Saint Cyprian for the *Democratical Government of the Church*. But we have this advantage from this appeal, that they do not suppose *any deviation then from the Primitive Institution*, and what that was in Saint Cyprian's judgment any one may see ; when he speaks of nothing peculiar to his own *Church*, but what was generally observed over the *Christian world*. And now let Dr. O. give an account, how a change so great, so sudden, so universal, should happen in the *Christian world*, in the *Government of the Church* ; that when *Christ* had placed the *Power in the People*, the *Bishops* in so short a time should be every where settled, and allowed to have the chief management in *Church-affairs*, without any *controul* from the *People* : which to me is as strong an argument as a matter of this nature will bear, that the *Power* was at first lodged in *them*, and not in the *People*. For,  
as Mr.

Moses and  
Aaron, p. 62.

as Mr. Noys of New-England well argues, *It is not imaginable that Bishops should come by such Power, as is recorded in Ecclesiastical History, and that over all the world ; and in a way of ambition, in such humbling times, without all manner of opposition for 300 years together, and immediately after the Apostles ; had it been usurpation or innovation. When and where is innovation without opposition ? Would not Elders, so many seeing and knowing men, at least some of them, have contended for Truth, wherein their own Liberties and Rights were so much interested ? Aërius his opposing of Bishops, so long after their rise and standing, is inconsiderable. The force of which reasoning, will sway more with an impartial and ingenuous mind, than all the difficulties I ever yet saw on the other side. So much for the account Dr. O. promises of the deviations of the Churches after the Apostles decease.*

*Señ. 5. (2.) Dr. O. answers as to the matter of fact concerning the Institution of Congregational Churches, that it seems to him evidently exemplified in the Scripture. The matter of fact is, that when Churches grew too big for one single Congregation in a City, then a new Congregational Church was set up under new Officers, with a separate Power of Government. Let us now see Dr. O.'s proof of it. For although it may be there is not express mention made that these or those particular Churches did divide themselves into more Congregations with new Officers : i. e. Although the matter of fact be not evident in Scripture : yet, saith he, there are Instances of the erection of new particular Congregations in the same Province. But what is this to the proof of the Congregational way ? The thing I de-*

I desired was, that when the *Christians* in one *City* multiplied into more *Congregations*, they would prove, that they did make *new and distinct Churches*; and to exemplifie this he mentions *new Congregations in the same Province*. Who ever denied or disputed that? On the contrary, the proof of this, is a great advantage to our *Cause*; for since, where the *Scripture* speaks of the *Churches of a Province*, it speaks of them as of *different Churches*; but when it mentions the *Christians of one City*, it calls them the *Church of that City* (as the *Church of Jerusalem*, the *Church of Ephesus*; but the *Churches of Judea, Galilee and Samaria*) what can be more evident, than that the *Christians of one City*, though never so numerous, made but one *Church*? If one observe the language of the *New Testament*, one may find this observation not once to fail: that where *Churches* are spoken of in the plural number, they are the *Churches of a Province*, as the *Churches of Judea, the Churches of Asia; the Churches of Syria and Cilicia; the Churches of Galatia; the Churches of Macedonia*; but where all the *Christians of one City* are spoken of, it is still called the *Church of that City*; as the *Church at Antioch; the Church at Corinth*; and when the *7 Churches* are spoken of together, they are the *7 Churches*; but when spoken to single, it is the *Church of Ephesus, the Church of Smyrna; &c.* Which being spoken, without any discrimination, as to the difference of these places, in greatness and capacity, or the number of Believers in them, doth evidently discover that what number soever they were, they were all but the *Church of that City*. For it is not to be supposed that the number of *Christians* was no greater in *Ephesus, Sardis, Pergamus and Laodicea*, which were great

AR. 9. 31.

1 Thess. 2. 14.

1 Cor. 16. 19.

AR. 15. 41.

1 Cor. 16. 1.

Gal. 1. 2.

2 Cor. 8. 1.

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and



and populous Cities, than in *Thyatira* and *Philadelphia*, which were much less; especially, considering the time Saint *Paul* staid at *Ephesus*; and the mighty <sup>31.</sup> *success* which he had in preaching there; which will amount to no great matter, if in three years time, he converted no more, than made up one *single Congregation*. And thus men to serve an *Hypothesis* take off from the mighty *Power*, and prevalency of the *Gospel*. I cannot but wonder, what Dr. O. means when after he hath produced the evidence of distinct *Churches* in the same *Province*, as *Galatia* and *Macedonia*, he calls this plain *Scripture evidence and practice* for the erecting particular distinct *Congregations*: who denies that? but I see nothing like a proof of distinct *Churches* in the same *City* which was the thing to be proved, but because it could not be proved was prudently let alone: whereas we have plain *Scripture evidence* that all the *Christians* of a *City*, though never so great, made but one *Church*; and uncontrollable evidence from *Antiquity*, that the neighbouring *Christians* were laid to the *Church* of the *City*. All that he saith further to this matter, is, that such *Churches* had power to rule and govern themselves, because in every one of them *Elders* were ordained, *Act*. 14. 22. which is again an argument on our side: for if we compare *Act*. 14. 22. with *Titus* 1. 5. we shall find that ordaining *Elders* καὶ Ἐκκλησίαν hath the same importance with ordaining them κατὰ πόλιν; so that by the *Church* is understood the *Body of Christians* inhabiting in one *City*, as the Ἐκκλησία at *Athens* was the whole *Corporation* there; and particular *Congregations* are but like the several *Companies*, all which together make up but one *City*.

Sect. 6. (3.) Dr. O. saith that the Christians of one City might not exceed the bounds of a particular Church or Congregation, although they had a multiplication of Bishops or Elders in them, and occasional distinct Assemblies for some Acts of Divine Worship. Then, say I, the notion of a Church is not limited in Scripture to a single Congregation: For if occasional Assemblies be allowed for some Acts of Worship, why not for others? if the number of Elders be unlimited, then every one of these may attend the occasional distinct Assemblies for Worship, and yet all together make up the Body of one Church; to which, if he had but allowed a single Bishop over these, he had made up that representation of a Church, which we have from the best and purest Antiquity. And so Origen compares Orig. c. Cels. l. 3. the Churches of Athens, Corinth and Alexandria with the Corporations in those Cities; the number of Presbyters with the Senates of the Cities; and at last the Bishop with the Magistrate. But Dr. O. adds, that when they did begin to exceed in number, beyond a just proportion for Edification; they did immediately erect other Churches among them, or near them. Name any one new Church erected in the same City, and I yield. And what need a new Church when himself allows occasional distinct Assemblies for greater Edification? But he names the Church at Cenchrea, which was a Port to the City of Corinth; because of the mighty increase of Believers at Corinth, A.D. 18. 10. with Rom. 16. 1. I answer, (1.) It seems then there was such an increase at Corinth, as made them plant a distinct Church; and yet at Ephesus, where Saint Paul used extraordinary diligence, and had great success, there was no need of any new and distinct Church. And at Corinth he staid but a year and six months, AR. 18. 11.

*Act. 20. 31.* but at *Ephesus* three years ; as the time is set down in the *Acts*. Doth not this look very improbably ?  
*Sir. l. 8.* (2.) *Stephanus Byzant.* reckons *Cenchrea* as a City distinct from *Corinth* ; and so doth *Strabo*, who placeth it in the way from *Tegea* to *Argos* through the *Parthenian Mountain* ; and it is several times mentioned by *Thucydides* as distinct from *Corinth* :  
*Thucyd. l. 4. & l. 8.* and so it is most likely was a Church originally planted there, and not formed from the too great fulness of the Church of *Corinth*.

*P. 41.* As to the Church of *Jerusalem*, he saith, that the 5000 Converts were so disposed of or so dispersed, that some years after, there was such a Church there, as did meet together in one place, as occasion did require, even the whole multitude of the Brethren ; nor was their number greater when they went unto *Pella*. To which I answer (1.) the force of the Argument lies in the 5000 being said to be added to the Church, before any dispersion, or persecution. In which time we must suppose a true Church to be formed, and the Christians at that time performing the *Acts* of Church-communion : the Question then is, whether it be in the least probable, that 5000 persons should at that time, make one stated and fixed Congregation for Divine Worship and all the *Acts* of Church-communion ? What place was there large enough to receive them, when they met for Prayer and Sacraments ? Dr. O. was sensible of this inconvenience, and therefore onely speaks of the Church of *Jerusalem* when these were dispersed ; but my question was about them, while they were together. Were they not a Church then ? Did they not continue in the Apostles Doctrine and Fellowship and breaking of Bread and Prayers ? But how could 5000 then  
 then

then doe all this together? Therefore a *Church* according to its first *Institution* is not limited to a *single Congregation*. (2.) A *Church* consisting of many *Congregations*, may upon extraordinary occasions assemble together; as the several *Companies* in a *Common-Hall* for matters of general concernment, which yet manage their particular interests apart: so for *Acts* of *Worship* and *Christian Communion* particular *Congregations* may meet by themselves; but when any thing happens of great concernment they may occasionally assemble together; as in the two debates mentioned *Act*. 15. 4. and 21. 22. so the several *Tribes* in *Athens* did, at their general *Assemblies*; which *Strabo* and *Eusebius* say, were 174. (3.) There is no number mentioned of the *Christians* that went to *Pella*, neither by *Eusebius*, nor *Epiphanius* who relate the story, so that nothing can thence be concluded; but if the force lies, in his calling *Pella* a *Village*, I am sure *Eusebius* calls it a *City* of *Peræa*, beyond *Jordan*; and *Epiphanius* adds, that they spread themselves from thence to *Cœlesyria*, and *Decapolis*, and *Basanitis*. So that all this put together makes no proof at all, that the *Christian Churches* by their first *Institution* were limited to *single Congregations*.

*Str.* l. 9.  
*Eustat.* ad  
II. 8.  
*Euseb.* l. 3.  
c. 5.  
*Epiph. bar.*  
29.

*Seç.* 7. (4.) He answers that he cannot discern the least necessity of any positive *Rule* or *Direction* in this matter, since the nature of the thing and the duty of men doth indispensably require it. But is it not *Dr. O.* that saith that the *Institution* of *Churches*, and the *Rules* for their disposal and Government throughout the world, are the same, stable and unalterable? Are all these *Rules* now come to nothing but what follows from the nature of the thing? Is it not *Dr. O.* that

p. 42.

*Evangel.*  
*Luce.* p. 59.

that faith, *that no religious Union or Order among Christians is of spiritual use and advantage to them, but what is appointed and designed for them by Jesus Christ?* Doth not this overthrow any other Order or Union among Christians but what Christ hath instituted and appointed for them? The Question is not about such a Constitution of Churches as is necessary for performing the duties of religious Worship; for all Parties are agreed therein; but whether Church-power be limited to these exclusively to all other Unions of Christians? whether every single Congregation hath all Church-power wholly in it self, and unaccountably, as to subordination to any other? How doth this appear from the nature of the thing, and the necessary duties of Christians? I grant the Institution of Churches was for Edification: And I think a great deal of that Edification lies in the orderly disposal of things. Whatever tends to Peace and Unity among Christians, in my judgment tends to Edification. Now I cannot apprehend how a sole Power of Government in every Congregation tends to the preserving this Peace and Unity among Christians: much less how it follows so clearly from the nature of the thing as to take away the need of any positive Rule or Direction in this matter. And here the main Controversie lies, between us and the Congregational Churches. Is there no positive Rule or Direction in this matter? then it follows as much from the nature of the thing, that since Peace and Order is to be kept up among Churches as well as Persons, every single Congregation ought not to engross Church-power to it self, but to stand accountable for the management of it to those who are intrusted with the immediate care of the Churches Peace. And I cannot yet see, by all that hath

hath been said, how those that break the established Order in a Church wherein all the substantials of Religion are acknowledged to be sound, and set up particular Independent Churches in opposition to it, can acquit themselves from the Guilt of Schism, how great and intolerable soever it be thought.

p. 43.

As to what concerns the Churches in the Houses of Priscilla and Aquila, and Nymphas and Philemon, I say, that this is to be understood, not of a Church meeting in their Houses, but of their own Families was pleaded by the dissenting Brethren who say, most of our Divines are of that Opinion: and therefore the Argument holds against them. And from Dr. O.'s Discourse I less understand than I did before, what obligation of Conscience can be upon any, when they may serve God in their Families, in opposition to Laws, to keep up such publick Congregations as are forbidden by them. For (1.) he grants that a Church may be in a Family; although a Family as such be not a Church. Then the members of a Family submitting to the Government of the Master as their Pastour are a true Church: for a Church, he saith, may consist onely of the Persons that belong to a Family. Then there is no necessity of going out of a Family for the Acts of Church-communion; especially, when the addition of four more, may provide sufficiently for all the Officers they believe necessary to the making up of a Church. (2.) All that he saith, is, that there is no such example given of Churches in private Families in Scriptures, as should restrain the extent of Churches from Congregations of many Families. And what then? the Question is not now whether they be lawfull, but whether they be necessary; for nothing

p. 44.

Reasons against the Instances, &c.  
p. 83.

nothing less than a *Divine Command* can justify the breach of a plain *Law*; but where is that *Command*? Doth not Dr. O. appeal to the *nature* of the *thing*, and the *indispensable duties* of men with respect to the end of *Churches*, as his great *Rule* in these cases? But which of all these necessary *duties* may not be performed within the *terms* of the *Law*? so that no *obligation* can arise from thence to have *Congregations* of many *Families*. All that he saith further, as to this matter is, *that if through non-compliance any disturbance happen, the blame will be found lying upon those who would force others to forego their Primitive Constitution*. Then it seems at last the *Primitive Constitution* is come to be the ground of *non-compliance*; which in this case amounts to *separation*. But this *primitive Constitution* had need be far better proved, before it can be thought a good ground for breaking the *Peace* of the *Church* and the *Laws* of the *Land*; and much more, before it can carry off the blame from the persons who break *Orders* and *Laws* to the *Makers* of them. All men no doubt that ever broke *Laws*, if this *Plea* would be admitted, would transfer the blame upon those that made them. And so much for the *Plea* of the *Congregational Party*.

Sett. 8. 2. I now come to consider the *Plea* of those, who hold *our Diocesan Episcopacy* to be unlawful. In my *Sermon*, as it is printed, I set down this saying of Mr. Baxter, *That to devise new species of Churches (beyond Parochial or Congregational) without God's Authority, and to impose them on the world (yea in his name) and to call all Dissenters Schismaticks, is a far worse usurpation, than to make or impose new Ceremonies or Liturgies*. Which I said doth

p. 45.

p. 24.

True and one-  
ly way of  
Concord.  
p 111.



doth suppose *Congregational Churches* to be so much the *Institution of Christ*; that any other *Constitution* above these is both *unlawfull* and *insupportable*: which is more than the *Independent Brethren* themselves do assert. Now for our better understanding Mr. B.'s meaning, we must consider his design in that place from whence those words are quoted. 1. He saith, *Christ hath instituted onely Congregational or Parochial Churches.* 2. That *Diocesan Episcopacy* is a new species of Churches devised by men without God's Authority, and imposed in such a manner, that those are called *Schismatics* who dissent from it. 3. That such an imposition is worse than that of Ceremonies and Liturgies; and consequently affords a better plea for Separation. But to prevent any misunderstanding of his meaning, I will set down his own Cautions.

1. That the *Question* is not whether every particular Church should have a Bishop with his Presbyters and Deacons: i. e. *whether every Rectour of a Parish be not a Bishop, if he hath Curates under him.* This he calls *Parochial Episcopacy.* 2. Nor, whether these should have Archbishops over them, as Successors to the Apostolical and general Overseers of the first Age, in the ordinary continued parts of their Office. 3. Nor, whether Patriarchs, Diocesans and Lay-chancellours be lawfull, as Officers of the King, exercising under him such Government of the Church as belongeth to Kings, to which in such exercise all Subjects must for conscience sake submit. 4. Nor, if Diocesans become the sole Bishops over many hundred Parishes, all the Parochial Bishops and Parish Churches being put down and turned into Curates and Chappels, whether a Minister ought yet to live quietly and peaceably under them. You will ask then, where lies this horrible imposition, and intolerable

*Premission  
to the true  
way of Con-  
cord.*

*nable usurpation?* It is in requiring the owning the *lawfulness* of this *Diocesan Episcopacy*; and joyning with *Parochial Churches* as parts of it. But wherein lies the unsufferable malignity of that? 1. *It is making a new species of Churches without God's Authority.* 2. *It is overthrowing the species of God's making:* which, according to Mr. B. requires two things. 1. *Local and presential Communion*, as he calls it, *i. e.* That it consists onely of so many, as can well meet together for *Church Society*. 2. *The full exercise of Discipline within it self by the Pastours*; which being taken away, they are onely *Curates*, and their *Meetings Oratories* and no *Churches*. This I think is a true and fair representation of Mr B.'s opinion in this matter. Which tending so apparently to overthrow our present *Constitution* as insupportable, and to justify *separation* from our *Parochial Churches* as members of a *Diocesan Church*; Therefore to vindicate the *Constitution of our Church*, I shall undertake these three things.

1. To shew that our *Diocesan Episcopacy* is the same for substance which was in the *Primitive Church*.
2. That it is not repugnant to any *Institution of Christ*, nor devising a new species of *Churches* without *God's Authority*.
3. That the accidental alterations in *Discipline* do not overthrow the being of our *Parochial Churches*.

1. That our *Diocesan Episcopacy* is the same for substance which was in the *Primitive Church*. This I begin with, because Mr. B. so very often makes his  
*Appeal*

*Appeal to Antiquity* in this matter. And my first inquiry shall be into the *Episcopacy* practised in the *African Churches*; because Mr. B. expresseth an esteem of them above others; for in Saint Cyprian's time he saith *they were the best ordered Churches in the world*; and that the *Bishops there were the most godly, faithfull, peaceable company of Bishops since the Apostles times*. And of the following times he thus speaks, *Most of the African Councils, saith he, were the best in all the world. Many good Canons for Church order were made by this and most of the African Councils, no Bishops being faithfuller than they.* Therefore concerning the *Episcopacy* there practised, I shall lay down these two Observations.

*Plea for  
peace, p. 65.  
Church-  
History,  
p. 37.*

*p. 73.*

*Church-  
History,  
p. 57.*

*Obs. 1.* That it was an *inviolable Rule* among them, *That there was to be but one Bishop in a City*, though the *City* were never so large, or the *Christians* never so many. This one Observation made good, quite overthrows Mr. B.'s *Hypothesis*. For upon his principles, where ever the *Congregation of Christians* became so great, *that they could not conveniently assemble at one place so as to have personal Communion in presence*, as he speaks; there either they must alter the *instituted species of Government*, or they must have more *Bishops* than one in a *City*. For, he saith, *the Church must be no bigger, than that the same Bishop may perform the Pastoral Office to them in present Communion*, and for this he quotes *1 Thess. 5. 12, 13. Heb. 13. 7, 17. i. e. their Bishops must be such as they must hear preach, and have Conversation with.* But that this was not so understood in the *African Churches*, appears by their strict observance of this Rule; of having but one *Bishop* in a *City* how large soever

*Ans. to  
Serm. p. 74.*

it was. And how punctually they thought themselves bound to observe it, will appear by this one Instance, That one of the greatest and most pernicious *Schisms* that ever happened, might have been prevented if they had yielded to more *Bishops* than one in a *City*; and that was the *Schism* of the *Donatists*, upon the competition between *Majorinus* and *Cæcilian*; as the *Novatian Schism* began at *Rome* upon a like occasion between *Cornelius* and *Novatian*. Now was there not all the *Reason* imaginable upon so important an occasion to have made more *Bishops* in the same *City*, unless they had thought some *Divine Rule* prohibited them? When there were 46 *Presbyters* at *Rome*, had it not been fair to have divided them? or upon Mr. B.'s principles made so many *Bishops* that every one might have had three or four for his share? But instead of this, how doth Saint *Cyprian*, even the holy and meek Saint *Cyprian*, as Saint *Augustin* calls him, aggravate the *Schism* of *Novatian* for being chosen a *Bishop* in the same *City*, where there was one chosen before? His words are so considerable to our purpose, that I shall set them down. *Et cum post primum secundus esse non possit, quisquis post unum qui solus esse debeat, factus est, non jam secundus ille sed nullus est.* Since there cannot be a second after the first, whosoever is made *Bishop* when one is made already, who ought to be alone, he is not another *Bishop*, but none at all. Let Mr. B. reconcile these words to his *Hypothesis* if he can. What! in such a *City* of *Christians*, as *Rome* then was, where were 46 *Presbyters*, to pronounce it a meer nullity to have a second *Bishop* chosen? Mr. B. would rather have thought there had been need of 46 *Bishops*; but Saint *Cyprian* who lived somewhat nearer the *Apostles*

Aug. de  
Bapt. l. 2.  
c. 4.

Cypr. Ep. 52.  
n. 4.

*Apostles times, and I am apt to think, knew as well the Constitution of Churches then, thought it overthrew that Constitution to have more Bishops than one in a City. At Carthage it seems some turbulent Presbyters that were not satisfied with Saint Cyprian's Government, or it may be looking on the charge as too big for one, chose one Fortunatus to be Bishop there : with this Saint Cyprian acquaints Cornelius ;* *Cypr. Ep. 55. n. 6, 9.* and there tells him, how far they had proceeded, and what mischief this would be to the Church, *since the having one Bishop was the best means to prevent Schism.* After the election of Cornelius, some of the Confessours who had sided with Novatian deserted his Party, and were received back again at a solemn Assembly, where they confessed their fault, and declared, *That they were not ignorant, that as there was but one God, and one Christ, and one Holy Ghost, so there ought to be but one Bishop in the Catholick Church.* Not according to the senseless interpretation of *Pamelius*, who would have it understood of one Pope ; but that according to the ancient and regular Discipline and Order of the Church, there ought to be but one Bishop in a City. After the Martyrdom of *Cornelius* at Rome, Saint Cyprian sends to Rome to know *who that one Bishop was, that was chosen in his place.* *Ep. 58. n. 2.* And the necessity of this Unity, he insists on elsewhere ; and saith, *Our Saviour so appointed it, unam Cathedram constituit, & unitatis ejusdem originem, ab uno incipientem sua auctoritate disposuit.* Which the Papists foolishly interpret of Saint Peter's Chair ; for in his following words he utterly overthrows the supremacy, saying, *all the Apostles were equal ;* and a little after, *Episcopatus unus est, cujus a singulis in solidum pars tenetur.* But this is sufficient to my purpose,

*De Unit.  
Ecc. n. 3, 4.*

S. August.  
Ep. 162.  
N. E. Ep. 43.

Collat. Car-  
thage I.

pose, to shew that these *holy men*, these *Martyrs* and *Confessors*, men that were indeed *dying daily*, and that for *Christ* too, were all agreed that a *Bishop* there must be, and that but *one in a City*, though never so large and full of *Christians*. Saint *Augustin* in his excellent *Epistle* to the *Donatists*, gives an account of the proceedings about *Cacilian* after the election of *Majorinus*, and that *Melchiades* managing that matter with admirable temper, offer'd for the healing of the *Schism* to receive those who had been ordained by *Majorinus*, with this Proviso, *that where by reason of the Schism there had been two Bishops in a City, he that was first consecrated was to remain Bishop, and the other to have another People provided for him.* For which Saint *Augustin* commends him, as an excellent man, a true Son of Peace, and Father of *Christian People*. By which we see the best, the wisest, the most moderate Persons of that time, never once thought that there could be more *Bishops than one in a City*. In the famous Conference at *Carthage* between the *Catholick* and *Donatist Bishops*, the Rule on both sides was, *but one Bishop to be allowed of either side of a City and Diocese*; and if there had been any new made, to increase their number, as it was objected on both sides; if it were proved, they were not to be allowed: for generally then, every *Diocese* had *two Bishops* of the different Parties; but in some places they had but *one*, where the *People* were of *one mind*; and nothing but this notorious *Schism* gave occasion to such a multiplication of *Bishops* in *Africa*; both Parties striving to increase their *Numbers*.

Sett. 9. Obs. 2. In Cities and Dioceses which were under the care of one Bishop, there were several Congregations and Altars, and distant places. Carthage was a very large City, and had great numbers of Christians even in S. Cyprians time, as I have already shewed. And there besides the Cathedral called Basilica Major & Restituta<sup>a</sup>, in which the Bishops always sat, as Victor Vitensis saith; there were several other considerable Churches, in which S. Augustine often preached when he went to Carthage; as the<sup>b</sup> Basilica Fausti; the<sup>c</sup> Basilica Leontiana; the<sup>d</sup> Basilica Celerina mentioned by \* Victor likewise, who saith it was otherwise called Scillitanorum. The<sup>e</sup> Basilica Novarum. The<sup>f</sup> Basilica Petri. The<sup>g</sup> Basilica Pauli. And I do not question there were many others, which I have not observed; for Victor saith, that when Geisericus enter'd Carthage he found there Quodovltidens the Bishop, & maximam turbam Clericorum, a very great multitude of Clergy, all which he immediately banished. And without the City there were two great Churches, saith Victor; one where S. Cyprian suffered Martyrdom, and the other where his body was buried, at a place called Mappalia. In all he reckons about 500 of the Clergy belonging to the Church of Carthage, taking in those who were trained up to it; And doth Mr. B. imagine all these were intended to serve one Congregation? or that all the Christians then in Carthage could have local and presential Communion, as he calls it, in one Church; and at one Altar? Sometimes an Altar is taken with a particular respect to a Bishop; and so setting up one Altar against another, was setting up one Bishop against another, as that Phrase is commonly used in Saint Cyprian and Saint Augustine; sometimes for the place at which

Aug. Ep. 43.

Victor Vit.  
tens. l. 1.<sup>a</sup> Aug. Serm.4. 14. 102.  
de diversis.<sup>b</sup> Serm. 12.122. de di-  
versis.<sup>c</sup> De divers.

11.

<sup>d</sup> 96. de  
Temp.<sup>e</sup> Vict. l. 1.<sup>f</sup> 110. de  
Temp.<sup>g</sup> 251. de  
Temp.<sup>h</sup> 24. de di-  
vers.

Victor Vit.

l. 5.



Ollat. 1.  
Carthage  
n. 139.  
Optat. 1. 6.

Cod. Eccl.  
Afric. c. 71.

c. 98, 99.

which the *Christians* did communicate, and so there were as many *Altars* as *Churches*. So *Fortunatus* a *Catholick Bishop* objected to *Petilian* the *Donatist*, that in the *City* where he was *Bishop*, the *Hereticks* had broken down all the *Altars*: which is the thing *Optatus* objects so much against them. And that there were *Altars* in all their *Churches* appears from hence, that not onely the *Oblations* were made there, and the *Communion* received, but all the *Prayers* of the *Church* were made at them: as not onely appears from the *African Code* and *Saint Augustin* (which I have mentioned elsewhere) but from *Optatus*, who upbraiding the *Donatists* for breaking down the *Altars* of *Churches*, he tells them that hereby they did what they could to hinder the *Churches* *Prayers*, for, saith he, *illac ad aures Dei ascendere solebat populi oratio*. The *Peoples* *Prayers* went up to *Heaven* that way. And that distant places from the *City* were in the *Bishops* *Diocese* and under his care I thus prove. In the *African Code*, there is a *Canon* that no *Bishop* should leave his *Cathedral Church*, and go to any other *Church* in his *Diocese* there to reside; which evidently proves, that there were not onely more places, but more *Churches* in a *Bishops* *Diocese*. And where the *Donatists* had erected new *Bishopricks*, as they often did, the *African Council* decrees, that after the decease of such a *Bishop*, if the *People* had no mind to have another in his room, they might be in the *Diocese* of another *Bishop*. Which shews, that they thought the *Dioceses* might be so large, as to hold the *People* that were under two *Bishops*. And there were many *Canons* made about the *People* of the *Donatist* *Bishops*. In one it was determined, that they should belong to the *Bishop* that converted them, without limitation

tation of distance; after that, that they should belong c. 117.  
 to the same Diocese they were in before: but if the Do- c. 118.  
 natist Bishop were converted, then the Diocese was to  
 be divided between them. If any Bishop neglected the  
 converting the People of the places belonging to his Dio-  
 cese, he that did take the pains in it, was to have those  
 places laid to his Diocese; unless sufficient cause were c. 121.  
 shewed by the Bishop, that he was not to blame. Let  
 Mr. Baxter now judge, whether their Bishopricks  
 were like our Parishes; as he confidently affirms. church Histo-  
ry, p. 73.  
 Saint Augustin mentions the *Municipium Tullense* not  
 far from Hippo, where there was Presbyter and Clerks De Curâ pro  
Mortuâ c. 12.  
 under his care and government: and he tells this par-  
 ticular story of it; that a certain poor man who lived  
 there fell into a trance, in which he fancied he saw the  
 Clergy thereabout, and among the rest the Presbyter of  
 that place who bade him go to Hippo to be baptized of  
 Augustin who was Bishop there; the man did accord-  
 ingly, and the next Easter put in his name among the  
 Competentes and was baptized, and after told Saint  
 Augustin the foregoing passages. It seems the Dona-  
 tists were very troublesome in some of the remoter  
 parts of the Diocese of Hippo, whereupon Saint Au-  
 gustin sent one of his Presbyters to Cæcilian the Ro- Aug. Ep. 60.  
 man President, to complain of their insolence, and  
 to crave his assistance, which, he saith, he did, *lest*  
*he should be blamed for his negligence, who was the Bi-*  
*shop of that Diocese.* And can we think all these per-  
 sons had *presential and local Communion* with Saint  
 Augustin in his Church at Hippo? While he was yet  
 but a Presbyter at Hippo, in the absence of the Bi-  
 shop he writes to Maximinus a Donatist Bishop a sharp  
 Letter, for offering to rebaptize a Deacon of their Aug. Ep. 203.  
 Church who was placed at Mutagena, and he saith,

Ep. 204.

Ep. 262.

Ep. ad  
Quodvult-  
deum ante  
lib. de haref.

he went from Hippo to the place himself to be satisfied of the truth of it. At the same place lived one *Donatus* a *Presbyter* of the *Donatists* whom *Saint Augustin* would have had brought to him against his Will, to be better instructed, as being under his care, but the obstinate man rather endeavour'd to make away himself, upon which he writes a long *Epistle* to him. In another *Epistle* he gives an account, that there was a place called *Fussala*, which with the Country about it, belonged to the *Diocese* of Hippo; where there was abundance of People, but almost all *Donatists*; but by his great care in sending *Presbyters* among them, those places were all reduced; but because *Fussala* was 40 miles distant from Hippo, he took care to have a *Bishop* placed among them; but as appears by the event he had better have kept it under his own Care. For upon the complaints made against their new *Bishop*, he was fain to resume it; as appears by a *Presbyter* of *Fussala*, which he mentions afterwards. However it appears, that a place 40 miles distance was then under the care of so great a Saint, and so excellent a *Bishop* as *Saint Augustin* was. And could Mr. B. have found it in his heart to have told him that he did not understand the right constitution of Churches? How many *Quere's* would Mr. B. have made about the numbers of Souls at *Fussala*, and how he could take upon him the care of a place so far distant from him? And it is no hard matter to guess what answer *Saint Augustin* would have given him.

But besides this plain evidence of the extent of *Dioceses*, we have as clear proof of *Metropolitan Provinces* in the *African Churches*. *Quidam de Episcopis*

*scopis in Provinciâ nostrâ*, saith Saint Cyprian; and yet he speaks of his *Predecessours* times, which shews the very ancient extent of that Province; *In provinciâ nostrâ per aliquot Civitates*, saith he again; which shews that more Cities than Carthage were under his care. *Quoniam latius fusa est provincia nostra*, in his *Epistle to Cornelius*. In the African Code it appears the Bishop of Carthage had the Primacy by his place; in the other Provinces by Seniority of Consecration. *Vicfor* mentions one *Crescens*, who had 120 Bishops under him as Metropolitane. And I hope at least for the sake of the African Bishops, Mr. B. will entertain the better opinion of the English Episcopacy.

SECT. 10. But that he may not think this sort of Episcopacy was onely in these parts of Africa, let us enquire into the Episcopacy of the Church of Alexandria. And we may suppose *Athanasius* did not spend all his zeal upon doctrinal points, but had some for the right Constitution of Churches; and yet it is most certain the Churches under his care could not have personal Communion with him. It is observed by *Epiphanius*, that *Athanasius* did frequently visit the neighbour Churches, especially those in *Maræotis*; of which *Athanasius* himself gives the best account. *Maræotis*, saith he, is a Region belonging to Alexandria, which never had either Bishop or Suffragan in it; but all the Churches there are immediately subject to the Bishop of Alexandria; but every Presbyter is fixed in his particular Village; and here they had Churches erected in which these Presbyters did officiate. All this we have expressly from *Athanasius* himself, whence we observe, (1.) That here were true Parochial Churches; for so *Athanasius* calls them

Churches, and not bare Oratories. (2.) That these had *Presbyters fixed* among them, who performed *divine Offices* there. (3.) That these were under the *immediate inspection* of the *Bishop of Alexandria*, so that the *whole Government* belonged to him. (4.) That these were at *that distance*, that they could not have *local Communion* with their *Bishop* in his *Church at Alexandria*. Which is directly contrary to Mr. Baxter's *Episcopacy*. So in *Alexandria* it self, there were many *distant Churches* with fixed *Presbyters* in them, as *Epiphanius* several times observes: and it would be a very strange thing indeed, if so many *Presbyters* should have *fixed Churches* in *Alexandria*, and yet the *whole Church of Alexandria* be no bigger than to make *one Congregation* for *personal Communion with the Bishop*. But Mr. Baxter's great argument is, *from the meeting of the whole multitude with Athanasius in the great Church at Alexandria to keep the Easter Solemnity*; whence he concludes, *that the Christians in Alexandria were no more than that the main body of them could meet and hear in one Assembly*. Whereas all that *Athanasius* saith, amounts to no more than this, *that the multitude was too great to meet in one of the lesser Churches, and therefore a great clamour was raised among them that they might go into the New Church*; *Athanasius pressed them to bear with the inconveniency and disperse themselves into the lesser Churches*; the *People* grew impatient, and so at last he yielded to them. But what is there in all this to prove that *all the Christians in the whole City* were then present, and that this *Church* would hold them all? If a great Assembly should meet at one of the lesser Churches in *London* upon some *Solemn Occasion*, and finding themselves too

Harv. 68.  
n. 4. 69. n. 1.

Abridgment  
of Chr. hist.  
p. 9.

Athanas. Ap.  
p. 682.

too big for that place should press the *Bishop* to open *Saint Paul's* for that day before it were quite finished, because of the greater capacity of the Church for receiving such a number, would this prove that *Saint Paul's* held all the *Christians* in *London*? *Athanasius* saith not a word more, than that it was *Easter*, and there appeared a great number of People, such a one as *Christian Princes* would wish in a *Christian City*. Doth he say, or intimate, that all the *Christians* of the *City* were present? that none of them went to the lesser Churches? or were absent, though the Croud was so great? Doth he not say, the multitudes were so great in the smaller Churches in the *Lent Assemblies*, that not a few were stifled and carried home for dead? And therefore it was necessary to consider the multitude at such a time. In my mind *Mr. Baxter* might as well prove that the whole *Nation* of the *Jews* made but one *Congregation*; because at the dedication of *Solomon's Temple* there was so great a multitude present, that one of the lesser *Synagogues* could not hold them. But the argument is of greater force in this respect, that *God* himself appointed but one *Temple* for the whole *Nation* of the *Jews*: and therefore he intended no more than a single *Congregational Church*. But to serve this hypothesis, *Alexandria* it self must be shrunk into a less compass; although *Dionysius Alexandrinus* who was *Bishop* there saith it was ἡ μέγιστη πόλις a very great City; and the Geographer published by *Gothofred* saith it was ὀρθὸν μέγιστη, an exceeding great City; so great that it was ἀσύλληπτος past mens comprehension: and *Ammianus Marcellinus* saith it was the top of all Cities. And for the number of *Christians* there long before the time of *Athanasius*, *Dionysius Alexandrinus* saith in a time of great

Euseb. l. 7.  
c. 21.

Verum Orbis  
descrip. p. 18.

Amm. Marc.  
l. 22.  
Euseb. l. 7.  
c. 11.

perfe-

persecution, when he was banished, he kept up the Assemblies in the City; and at Cephro he had a large Church, partly of the Christians of Alexandria which followed him, and partly from other places, and when he was removed thence to Colluthion, which was nearer the City, such numbers of Christians flocked out of the City to him, that they were forced to have distinct Congregations: so the words *κατὰ μέγας* signifie, and so

Athanas. Apol. p. 683. Athanasius useth them, *κατὰ μέγας καὶ διγεγεμένους*, for the Christians meeting in several Congregations. If there were such a number of Christians at Alexandria so long before, under the sharpest persecution, is it possible to imagin, in so great a City, after Christianity had so long been the Religion of the Empire, that the number of Christians there should be no greater than to make one large Congregation? There is no hopes of convincing men, that can build Theories upon such strange improbabilities. I shall onely add one Instance more from Antiquity, which is plain enough of it self to shew the great extent of Diocesan Power then; and that is of Theodoret, a great and learned Bishop; and although his Bishoprick was none of the largest, yet in his Epistle to Leo he saith, he had the Pastoral charge of 800 Churches; for so many Parishes, saith he, are in my Diocese, which he had then enjoyed twenty six years. Doth Mr. B. believe that all the Christians in these 800 Churches had personal Communion with Theodoret? And yet these Parishes did not change their species, for he saith, they were Churches still.

Theodor.  
Ep. 113.

Treatise of  
Episcopacy,  
p. 67.

This Testimony of Theodoret is so full and peremptory, that Mr. Baxter hath no other way to avoid the force of it, but to call in question the Authority of the



the *Epistle*. But without any considerable ground, unless it be that it contradicts his Hypothesis. For, *what if Theodoret's Epistles came out of the Vatican Copy?* Is that a sufficient argument to reject them, unless some inconsistency be proved in those Epistles, with the History of those times, or with his other Writings? Which are the *Rules*, *Rivet* gives for critic. Sacr. l. 4. c. 21. judging the sincerity of them. That *Epistle which Bellarmin and others reject as spurious*, is contradicted by other Epistles of his still extant; which shew a full reconciliation between *Cyrl of Alexandria* and him before his death. And it is supposed, that *John of Antioch* was dead some considerable time before *Cyrl*; which manifestly overthrows the Authority of it. But what is there like that in this *Epistle to Leo*? when the matter of fact is proved by other *Epistles*? As to the unreasonable proceedings of *Dioscorus* against him, (which was the occasion of writing it) his other Epistles are so full of it, that Mr. B. never read the rest, if he calls this into question upon that account. That *Hypatius, Abramius and Alypius* were sent into the *West* upon *Theodoret's* account, appears by the Epistles to *Renatus* and *Florentius*, which follow that to *Leo*. What if several Epistles of his are lost, which *Nicephorus* saw, doth that prove all that are remaining to be counterfeit? But he is much mistaken, if he thinks, *there was no other Copy but the Vatican translated by Metius*; for *Sirmondus* tells us he met with another Copy at *Naples*, which he compared with the *Vatican*, and published the various Readings of the Epistles from it. What if *Leontius* saith that *Hereticks feigned Epistles in Theodoret's name*? Doth that prove an *Epistle* wherein he vindicates himself from the imputation of *Heresie*, to be spurious? What

Theod.  
Ep. 116.  
Ep. 117.

Sirmond.  
Pref. ad  
Theod.  
Opera.

What Mr. B. means by the printing this Epistle alone after Theodoret's Works, I do not well understand, unless he never saw any other than the *Latin Edition* of Theodoret. But it is a very bold thing to pronounce concerning the *Authority* of a man's Writings, without so much as looking into the latest and best Editions of them. But there are two things he objects which seem more material. (1.) That it seems incredible that a Town within two days journey of Antioch should have 800 Churches in it at that time. (2.) That he proves from other places in Theodoret, that it is very improbable that Dioceses had then so many Churches.

I. As to the first; certainly no man in his wits ever undertook to prove, that one such City as Cyrus then was, had 800 Churches in it. But by Cyrus, Theodoret means the Diocese of Cyrus; as will afterwards appear. If Cyrus were taken for the *Regio Cyrrhestica* with the bounds given it by Ptolemy, Strabo and Pliny, then there would not appear the least improbability in it, since many considerable Cities were within it; as Berea (now Aleppo) and Hierapolis, and extended as far as Euphrates; Zeugma being comprehended under it. The Ecclesiastical Province was likewise very large, and by the ancient *Notitie* it is sometimes called *Euphratenfis*, which in Ammianus his time took in Comagena and extended to Samosata (but the *Regio Cyrrhestica* before was distinct from Comagena as appears by Strabo and others) in that Province there was a Metropolitan, who was called the Metropolitan of Hagiopolis, which by the same *Notitie* appears to have been then one of the names of Cyrus, or Cyrrhus. But notwithstanding, I do

Ptolem. l. 5.  
c. 15.  
Strab. l. 16.  
Plin. l. 5.  
c. 24.

Amm. Mar-  
cel. l. 14.

Notitiz An-  
tiq. Append.  
ad Car. 2  
S. Paulos  
p. 59.

do not think the words of *Theodoret* are to be understood of the *Province*, but of his own peculiar *Diocese* ; for *Theodoret* mentions the *Metropolitan* he was under. By *Cyrus* therefore we understand the *Region* about the *City*, which was under *Theodoret's* care ; within which he was confined by the *Emperour's* Order, as he complains in several *Epistles*, and there it is called by him, ἡ Κυρρηστικὴ χώρα, *Regio Cyrrhestica* ; and *Theodoret* himself sets down the extent of it in his *Epistle* to *Constantius*, where he saith, it was forty miles in length and forty in breadth. And he saith in another *Epistle*, that *Christianity* was then so much spread among them, that not onely the *Cities*, but the *Villages*, the *Fields*, and utmost bounds were filled with *Divine Grace*. And that these *Villages* had *Churches* and *Priests* settled in them under the care of the *Bishop*, appears expressly from a passage in the *Life* of *Symeon* ; where he speaks of *Bassus* visiting the *Parochial Churches* ; Ὅς τινεαὐτὴ πολλὰς περιέδωκε κώμας, τοῖς κατὰ κώμην ἱερεῶν ἐπιστάταις. If there were then *Parochial Churches* settled with *Presbyters* in them, and these under the care of the *Diocesan Bishop*, then *Mr. B.'s Hypothesis* is utterly overthrown. In his *Epistle* to *Nomus*, he mentions eight *Villages* in his *Diocese* that were overrun with the *Hereſe* of *Marcion*, another with the *Eunomian*, another with the *Arian Hereſe* ; which were all converted by his care : and in another place he saith, he had brought ten thousand *Marcionists* to *Baptism*. In another he mentions the spreading of *Marcion's Doctrine* in his *Diocese*, and the great pains he took to root it out ; and the success he had therein. And we find the names of many of the *Villages* in his *Lives*, as *Tillima*, *Targala*, *Nimruza*, *Teleda*, *Telanissus*, which are sufficient

*Theodor.*  
*Ep. 16.*

*Theodor.*  
*Ep. 79, 81.*

*Ep. 42.*

*Ep. 72.*

*Religios. Hist.*  
*Vit. Symeon.*  
*p. 879.*

*Ep. 81.*

*Ep. 145.*

*Vita Jacobi*  
*jun. p. 860.*  
*861, &c.*  
*858, 859,*  
*870, 877,*  
*878, 879.*

cient to shew, that *Theodoret* had properly a *Diocesan Church*, and that his *Episcopal care and Authority* did extend to many *Parochial Churches*; his *Diocese being forty miles in length, and as many in breadth*. So that *Mr. B.* must reject, not onely that *Epistle to Leo*, but the rest too, and his other Works, if he hopes to make good his *Parochial Episcopacy*; which is too hard a task to be undertaken, without better evidence than he hath hitherto brought.

*Treatise of  
Episcopacy,  
part 2. p. 49,  
50.*

*Theod. Hist.  
l. 4. c. 19.  
l. 4. c. 15.*

2. But he offers to produce other *Testimonies out of Theodoret* to shew the improbability that *Dioceses had so many Churches*. The question is not about the bare number of Churches in *Dioceses*, which all men know to have been very different; but about the extent of *Episcopal Power*, whether it were limited to one *Parochial Church*, or was extended over many. And what is there in *Theodoret* which contradicts this? I extreamly failed of my expectation, as to the other places of *Theodoret*, which he promised to produce; For I find five or six places cited out of his *History*, but not one that comes near any proof of this matter. The (1.) proves that in a time of *Persecution at Alexandria*, nineteen *Presbyters and Deacons* were banished to *Heliopolis in Phoenicia*, where there were no *Christians*. Therefore in *Theodoret's* time, there was no *Diocesan Episcopacy*. The (2.) shews that in a small City of *Thebais*, whither *Eulogius* and *Protogenes* were banished, and there were but a few *Christians*; yet there was a *Bishop*. Who ever denied this, where there was a prospect of converting more, as appears by the endeavours of *Eulogius* and *Protogenes* there? But he ought to have proved that as the *Christians increased*, new *Bishops* were made,

made, which this is very far from. The (3.) proves that Lucius of Alexandria was made Bishop by force, *l. 4. c. 19.* without any Synod of Bishops, or Choice of the Clergy, or Request of the People. I suppose by this time, Mr. B. had forgotten what he promised to prove from Theodoret. But I wonder, how it came into his mind to say the Church of Alexandria at that time was like a Presbyterian Church: which I am sure he had not from Theodoret, nor from the Epistle of Peter of Alexandria. The (4.) is intended to prove, that in *l. 4. c. 21.* the time of Valens the Patriarchal Orthodox Church of Alexandria was but one Assembly, which met onely in one place at once. But it is very unhappy, that Theodoret shews just the contrary in that place, for he saith, that Valens expelled the Orthodox Christians out of their Churches, *Τῶν ἱερῶν ἐκῆλασεν οἴκων*, are his very words: to whom, he saith, Jovianus had likewise given the new built Church. Which Mr. B. thus translates, Valens found the Orthodox, even in the great Patriarchal City of Antioch in possession but of one Church, which good Jovinian the Emperour had given them, of which he dispossessed them. I desire any one who relies on Mr. B.'s skill and fidelity in these matters, but to compare this Translation with the Text in Theodoret; and I dare say, he will see cause to admire it. But if any one can imagin that the Patriarchal Church of Antioch in the time of Valens could consist but of one Congregation, for my part, I must give him over, as one uncapable of being convinced of any thing by me. I do not speak what the Church in a time of great persecution might be driven to, but of what it was in its settled state. The (5.) is, from *l. 4. c. 22.* Terentius his begging One Church for the Orthodox of Valens; which saith Mr. B. intimates their numbers.

l. s. c. 4.

I am ashamed to reade, much more to confute such arguments as these. For if the *Papists* should desire the *liberty* but of *one Church* in *London*, doth that prove they are no more than can make *one Congregation*? The (6.) proves that *Maris* was made *Bishop* of *Dolicha* a *small Town* infected with *Arianism*. It is true, *Theodore* saith, *Doliche* was a little *City*, and so he tells us, *Cyrus* was no great one; but he doth not set down the *bounds* of the *Diocese*; which for any thing we see in *Theodore*, might be as large, as we have evidently proved from him, the *Diocese* of *Cyrrhus* was. Let the Reader now judge, whether *Theodore* doth not plainly overthrow Mr. B.'s notion of *Parochial Episcopacy*.

Ans. to  
Serm. p. 73.

But Mr. B. insists upon the *Institution of Christ*; and if *Christ* hath appointed one sort of *Churches*, viz. for *personal Communion*, and men make another, is not this a *violation of Christ's Command*, and setting up *Man* against *God*? I see no evidence produced for any such *Institution of Christ*, which limits *Episcopal Power* to a *single Congregation*; and therefore the extending it to more, can be no *violation of Christ's Command*, or setting up a new species of *Churches*, as will appear from Mr. B. himself under the next particular. Yet Mr. B. according to his wonted meekness towards his *Adversaries*, charges me, for speaking against this principle of his, with pleading for *presumption*, *profanation*, *usurpation*, *uncharitableness*, *schism*, what not? What is the reason of all this rage and bitterness? Why, I set down a saying of his, as going beyond the *Independents* in making the devising new species of *Churches* beyond *Parochial* or *Congregational* without *God's Authority*, and to impose them

them on the world, yea in his name, and call all dissenters Schismaticks, a far worse usurpation than to make or impose new Ceremonies or Liturgies. But is not all this true supposing that such new species of Churches be so devised and so imposed? That is not to the business; for that which I quoted it for, was to shew that Mr. B. looked upon all Churches beyond Parochial, as Churches meerly of mens devising; and that to charge men with Schism for opposing any such Constitution is unreasonable; and that the imposing it as Divine, is an intolerable usurpation; and all this at the same time, when he pretends to write for Peace and Concord. My business is now to shew

SECT. II. 2. That such an Episcopacy as is practised here, and was so in the Primitive Church is no devising a new species of Churches, nor hath any thing repugnant to any Institution of Christ. And to prove this, I need no more than one of Mr. B.'s own Cautions in his Premonition; viz. that he doth not dispute the lawfulness of Archbishops, as he calls them, over Parochial Bishops, as Successors to the Apostolical and other general Overseers of the first Age, in the ordinary continued parts of their Office. And what he saith in his own name and others in his Plea for Peace: There are some of us, that much incline to think that Archbishops, that is, Bishops that have oversight of many Churches with their Pastours, are lawfull Successors of the Apostles in the ordinary part of their Work. But I cannot here omit Mr. Baxter's Arguments to prove, that the Ordinary governing part of the Apostolical Office, was settled for all following Ages. 1. Because we read of the settling of that form, but we never read of any abolition, discharge, or cessation of the Institution.

p. 263.

Christian  
Directory.  
Eccles. Caser,  
Q. 56. p. 831.

2. Be-



if we affirm a cessation without proof, we seem to accuse God of mutability, as settling one form of Government for one Age onely, and no longer. 3. We leave room for audacious Wits accordingly to question other Gospel Institutions, as Pastours, Sacraments, &c. and to say, they were but for an Age. 4. It was general Officers Christ promised to be with, to the end of the world, Matt. 28. 20. Which being joyned with the Consent of the Christian Church of the Ages succeeding the Apostles, that the Apostles did leave Successours in the care and Government of Churches, have a great deal of weight in them, and overballance the difficulties on the other side. As upon this occasion I think fit to declare. From whence I argue thus, That which is onely a Continuance of the same kind of Churches which were in being in the Apostolical times is no devising a new species of Churches, nor hath any thing repugnant to any Institution of Christ. But that is the case as to our Episcopacy. We intend no quarrel about names: If it be Mr. B.'s pleasure to call our Bishops, Archbishops, let him enjoy his own fancy. It already appears from Saint Cyprian, and might much more be made plain from many others if it were needfull, that the Bishops of the several Churches were looked on as Successours to the Apostles in the care and Government of Churches. Now the Office of Mr. B.'s Parochial Bishops was onely to attend to one particular Congregation; but the Apostolical Office was above this, while the Apostles held it in their own hands; and did not make a new species of Churches, nor overthrow the Constitution of Parochial Churches. It seems then a strange thing to me, that the continuance of the same kind of Office in the Church, should be called the devising a new species of Churches.

But

But Mr. B. runs upon this perpetual mistake, that our *English Episcopacy* is not a *succession* to the *Ordinary* part of the *Apostolical Power* in *Governing Churches*; but a *new sort* of *Episcopacy* not heard of in the *ancient Church*, which swallows up the *whole Power* of *Presbyters*, and leaves them onely a bare name of *Curates*, and destroys the *being* of *Parochial Churches*. But if I can make the contrary to appear from the *Frame* and *Constitution* of this *Church*, I hope Mr. B. will be reconciled to our *Episcopal Government*, and endeavour to remove the *prejudices* he hath caused in *Peoples* minds against it.

SECT. 12. Now to examin this, let us consider two things. (1.) What *Power* is left to *Presbyters* in our *Church*. (2.) What *Authority* the *Bishops* of our *Church* have over them.

I. What *Power* is left to *Presbyters* in our *Church*: and that may be considered two ways. 1. With respect to the *whole Body* of this *Church*. 2. With respect to their particular *Congregations* or *Cures*.

1. With respect to the *whole Body* of this *Church*: and so (1.) There are no *Rules of Discipline*, no *Articles of Doctrine*, no *Form of Divine Service*, are to be allowed or received in this *Nation*; but, by the *Constitution* of this *Church*, the *Presbyters* of it have their *Votes* in passing them, either in *Person*, or by *Proxy*. For, all things of that *Nature*, are to pass both *Houses of Convocation*; and the *lower House* consists wholly of *Presbyters*; who represent the whole *Presbytery* of the *Nation*; either appearing by their *own Right*, as many do; or as being chosen  
by

by the rest, from whom by *Indentures* they either do, or ought to receive *Power* to transact things in their *names*. And the *Custom* of this *Church* hath sometimes been, for the *Clergy* of the *Dioceses* to give *limited Proxies* in particular *Cases* to their *Procuratours*. Now I appeal to any man of understanding, whether the *Clergy* of this *Church* have their *whole Power* swallowed up by the *Bishops*, when yet the *Bishops* have no power to oblige them to any *Rules* or *Canons* but by their *own consent*; and they do freely vote in all things of *common concernment* to the *Church*; and therefore the *Presbyters* are not by the *Constitution* deprived of their *share* in one of the greatest *Rights of Government*, viz. in making *Rules* for the *whole Body*. And in this main part of *Government* the *Bishops* do nothing without the *Counsel* of their *Presbyters*, and in this respect our *Church* falls behind none of the *ancient Churches*, which had their *Councils of Presbyters* together with their *Bishops*; onely, there, they were taken *singly* in every *City*; and here they are combined together in *Provincial Synods*; model'd according to the *Laws* of the *Nation*. And when the *whole Body* of *Doctrine*, *Discipline* and *Worship* are thus agreed upon by a general consent, there seems to be far less need of the particular *Councils of Presbyters* to every *Bishop*; since both *Bishops* and *Presbyters* are now under *fixed Rules*, and are accountable for the breach of them. (2.) In giving *Orders*; by the *Rules* of this *Church* four *Presbyters* are to assist the *Bishop*; and to examine the *Persons* to be *Ordained* (or the *Bishop* in their presence) and afterwards to joyn in the *laying on of bands* upon the *Persons* ordained. And is all this nothing but to be the *Bishop's Curates*, and to officiate in some of his *Chapels*?

Can. 31.  
& 35.

2. As to their *particular charges* ; one would think those who make this objection, had never read over the *Office of Ordination* ; for therein (1.) For the *Epistle* is read the Charge given by Saint Paul to the *Elders at Miletus*, Act. 20. or the *third Chapter* of the *first Epistle to Timothy* ; concerning the *Office of a Bishop*. What a great impertinency had both these been, if the *Presbyters Power* had been quite swallowed up by the *Bishops* ? But it hence appears, that our *Church* looked on the *Elders at Ephesus*, and the *Bishop in Timothy* to be *Presbyters*, as yet under the care and Government of the *Apostles*, or such as they deputed for that Office, such as *Timothy* and *Titus* were. Which I suppose is the true meaning of Saint *Jerome* and many other doubtfull passages of Antiquity, which relate to the community of the names of *Bishop* and *Presbyter*, while the *Apostles* governed the Church themselves. And at this time *Timothy* being appointed to this part of the *Apostolical Office of Government*, the *Bishops* mentioned in the *Epistle* to him, may well enough be the same with the *Presbyters* in the *Epistle to Titus*, who was appointed to ordain *Elders in every City*, Titus 1. 5. (2.) In the *Bishop's Exhortation* to them that are to be ordained, he saith, *Now we exhort you in the name of the Lord Jesus Christ, to have in remembrance into how high a dignity, and to how chargeable an Office ye be called, that is to say, the Messengers and Watchmen, the Pastours and Stewards of the Lord, to teach, to premonish, to feed and provide for the Lord's Family, &c. have always therefore printed in your remembrance, how great a treasure is committed to your charge ; for they be the Sheep of Christ which he bought with his death, and for whom he shed his blood.* The Church and Con-

gregation whom you must serve is his Spouse and Body. And if it shall chance the same Church, or any member thereof, to take any hurt or hinderance, by reason of your negligence, you know the greatness of the fault and of the horrible punishment which will ensue, &c. Is this the language of a Church which deprives Presbyters of the due care of their flocks, and makes Parochial Congregations to be no Churches ? (3.) The person to be ordained doth solemnly promise to give faithful diligence to minister the Doctrine and Sacraments, and the Discipline of Christ as the Lord hath commanded, and as this Realm hath received the same, according to the Commandments of God, so that he may teach the People committed to his Cure and charge, with all diligence to keep and observe the same. Here we see a Cure and charge committed to the Presbyters ; Preaching and Administration of Sacraments required of them ; and the exercise of Discipline as far as belongs to them, (of which afterwards) : but now in the Consecration of a Bishop, this part is left out, and instead of that it is said, That he is called to the Government of the Church ; and he is required to correct and punish such as be unquiet, disobedient and criminous in his Diocese. So that the more particular charge of Souls is committed to every Pastour over his own Flock, and the general care of Government and Discipline is committed to the Bishop ; as that which especially belongs to his Office as distinct from the other.

SECT. 13. II. Which is the next thing to be considered, viz. What Authority the Bishop hath, by virtue of his Consecration, in this Church ? And that, I say, is what Mr. B. calls the ordinary parts of the Apostolical  
 Autho-

*Authority* ; which lies in three things, *Government*, *Ordination* and *Censures*. And that our *Church* did believe our *Bishops* to succeed the *Apostles* in those parts of their *Office*, I shall make appear by these things. (1.) In the *Preface* before the *Book of Ordination*, it is said, *That it is evident unto all men, diligently reading holy Scripture, and ancient Authours, that from the Apostles time, there have been these Orders of Ministers in Christ's Church, Bishops, Priests and Deacons.* What is the reason that they express it thus, *from the Apostles time*, rather than *in the Apostles times*, but that they believed, while the *Apostles* lived, they managed the affairs of *Government* themselves ; but as they withdrew, they did in some *Churches* sooner, and in some later, as their own *continuance*, the *condition* of the *Churches*, and the *qualification* of *Persons* were, commit the care and *Government* of *Churches* to such *Persons* whom they appointed thereto ? Of which, we have an uncontrollable evidence in the *Instances* of *Timothy* and *Titus* ; for the care of *Government* was a distinct thing from the *Office* of an *Evangelist* ; and all their removes do not invalidate this, because while the *Apostles* lived, it is probable there were no fixed *Bishops*, or but few. But as they went off, so they came to be settled in their several *Churches*. And as this is most agreeable to the *sense* of our *Church*, so it is the fairest *Hypothesis* for reconciling the different *Testimonies* of *Antiquity*. For hereby the succession of *Bishops* is secured from the *Apostles* times, for which the *Testimonies* of *Irenaeus*, *Tertullian*, *Saint Cyprian*, and others, are so plain ; hereby room is left to make good all that *Saint Jerom* hath said ; and what *Epiphanius* delivers concerning the differing

Defence of  
the Answer  
to the Admo-  
nit. p. 218.

p. 424.

p. 427.

Perpetual  
Government  
of Christ's  
Church.

ch. 12. p. 224.

settlements of Churches at first. So that we may allow for the Community of names, between Bishop and Presbyter, for a while in the Church, *i. e.* while the Apostles governed the Churches themselves; but afterwards, that which was then part of the Apostolical Office, became the Episcopal, which hath continued from that time to this, by a constant succession in the Church. (2.) Archbishop Whitgift several times declares that these parts of the Apostolical Office still remained in the Bishops of our Church. As for this part of the Apostles function, saith he, to visit such Churches as were before planted, and to provide that such were placed in them, as were vertuous and godly Pastours, I know it remaineth still, and is one of the chief parts of the Bishops function. And again, there is now no planting of Churches, nor going through the whole world, there is no writing of new Gospels, no prophesying of things to come, but there is Governing of Churches, visiting of them, reforming of Pastours and directing of them, which is a portion of the Apostolical function. Again; Although that this part of the Apostolical Office which did consist in planting and founding of Churches through the whole world is ceased; yet the manner of Government by placing Bishops in every City, by moderating and Governing them, by visiting the Churches, by cutting off schisms and contentions, by ordering Ministers remaineth still, and shall continue, and is in this Church in the Archbishops and Bishops, as most meet men to execute the same. Bishop Bilson fully agrees, as to these particulars. (1.) That the Apostles did not at first commit the Churches to the Government of Bishops, but reserved the chief power of Government in their own hands. (2.) That upon experience of the confusion and disorder which



which did arise through equality of Pastours, did appoint at their departures certain approved men to be Bishops. (3.) That these Bishops did succeed the Apostles in the care and Government of Churches, as he proves at large; and therefore he calls their function *Apostolick*. Instead of many others, which it were easie to produce, I shall onely add the Testimony of King Charles I. in his debates about *Episcopacy*, who understood the Constitution of our Church as well as any Bishop in it, and defended it with as clear and as strong a Reason. In his third Paper to Henderfon, he hath these words, *Where you find a Bishop and Presbyter in Scripture to be one and the same (which I deny to be always so) it is in the Apostles times; now I think to prove the Order of Bishops succeeded that of the Apostles, and that the name was chiefly altered in reverence to those who were immediately chosen by our Saviour.* In his first Paper at the Treaty at Newport, he thus states the case about *Episcopal Government*. I conceive that *Episcopal Government* is most consonant to the word of God, and of an *Apostolical Institution*, as it appears by the Scriptures to have been practised by the Apostles themselves, and by them committed and derived to particular persons as their substitutes or successours therein (as for ordaining Presbyters and Deacons, giving Rules concerning Christian Discipline, and exercising Censures over Presbyters and others) and hath ever since to these last times been exercised by Bishops in all the Churches of Christ, and therefore I cannot in conscience consent to abolish the said Government. In his Reply to the first Answer of the Divines, he saith, that meer Presbyters are *Episcopi Gregis* onely, they have the oversight of the Flock in the duties of Preaching, Administration of Sacra-

Sacraments, publick Prayer, Exhorting, Rebuking, &c. but Bishops are *Episcopi Gregis & Pastorum* too, having the oversight of Flock and Pastours within their severall precincts in the *Acts* of external Government. And that, although the Apostles had no Successours in *eundem gradum* as to those things that were extraordinary in them, as namely the Measure of their Gifts, the extent of their charge, the infallibility of their Doctrine, and the having seen Christ in the flesh: but in those things that were not extraordinary (and such those things are to be judged which are necessary for the service of the Church in all times, as the Office of Teaching and the Power of Governing are) they were to have and had Successours; and therefore the learned and godly Fathers and Councils of old times did usually stile Bishops the Successours of the Apostles without ever scrupling thereat. Many other passages might be produced out of those excellent Papers to the same purpose, but these are sufficient to discover that our Bishops are looked on as Successours to the Apostles, and therefore Mr. Baxter hath no reason to call our Episcopacy a new devised species of Churches, and such as destroys the being of Parochial Churches.

Se<sup>c</sup>. 14. 3. It now remains, that we consider whether the restraint of Discipline in our Parochial Churches doth overthrow their Constitution? To make this clear, we must understand that the Discipline of the Church either respects the admission of Church-members to the Holy Communion; or the casting of them out for Scandal afterwards.

1. As to that part of Discipline which respects the admission of Church-members. The Rubrick after Confirmation

firmation faith, That none shall be admitted to the holy Communion, untill such time as he be confirmed, or be ready and desirous to be confirmed. Now to capacitate a person for Confirmation, it is necessary that he be able to give an account of the necessary points of the Christian Faith and Practice, as they are contained in the Creed, the Lord's Prayer, the Ten Commandments and the Church Catechism; and of his sufficiency herein the Parochial Minister is the Judge. For he is either to bring or send in writing, with his hand subscribed thereunto, the names of all such persons within his Parish, as he shall think fit to be presented to the Bishop to be confirmed. Now, if this were strictly observed (and the Church is not responsible for mens neglect) were it not sufficient for the satisfaction of men as to the admission of Church-members to the Lord's Supper? And I do not see, but the Objections made against the Discipline of this Church might be removed, if the things allowed and required by the Rules of it, were duly practised; and might attain to as great purity, as is ever pretended to by the Separate Congregations who now find so much fault for our want of Discipline. For, even the Churches of New-England do grant, that the Infant seed of Confederate visible Believers are members of the same Church with their Parents, and when grown up are personally under the Watch, Discipline and Government of that Church. And, that Infants baptized have a right to further privileges, if they appear qualified for them. And the main of these qualifications are, understanding the Doctrine of Faith, and publicly professing their assent thereto, not scandalous in life, and solemnly owning the Covenant before the Church. Taking this for the Baptismal Covenant, and not their Church

Synod of  
New-Eng-  
land concern-  
ing the sub-  
ject of Bap-  
tism, &c.  
1662.

Baxter of  
Confirmation,  
p. 20.

p. 49, 52.

p. 155.

p. 172.

p. 262.

*Church Covenant, our Church owns the same thing, onely it is to be done before the Bishop instead of their Congregation. But the Minister is to be judge of the qualifications, which Mr. Baxter himself allows in this case. Who grants the Profession of Faith to be a Condition of Right before the Church; and then adds, that such profession is to be tried, judged and approved by the Pastours of the Church to whose Office it belongs; because to Ministers as such the Keys of the Kingdom of Heaven are committed; and they are the Stewards of God's House, &c. which he there proves at large by many Arguments. But he complains of the old careless practice of this excellent duty of Confirmation. This is a thing indeed to be lamented, that it is too hastily and cursorily performed: but let the fault then be laid, where it ought to be laid; not upon the Church, whose Rules are very good, but upon those persons in it who slubber over so important a Duty. But is it not more becoming Christians in a peaceable and orderly manner to endeavour to retrieve so excellent a means for the Reformation of our Parochial Churches; than peevishly to complain of the want of Discipline, and to reject Communion with our Church on that account? And I shall desire Mr. Baxter to consider his own words, That the practice of so much Discipline, as we are agreed in, is a likelier way to bring us to agreement in the rest, than all our disputings will do without it. Yea Mr. Baxter grants, That the Presbyters of our Church have by the Rubrick the Trial and Approbation of those, that are sent to the Bishop for Confirmation; and that the Doctrine and Practice of the Church of England, is for the Power of Presbyters herein as far as they could desire. This is a very fair confession, and sufficient to make it appear that*

that our *Diocesan Episcopacy* doth not overthrow the *Power of Presbyters*, as to this part of *Discipline* which concerns *admission of Church-members* to the *Communion*.

*Sett. 15. 2.* As to that part of *Church Discipline* which respects the rejecting those for *Scandal*, who have been *Church-members*. In case of *open* and *publick Scandal*, our Church doth allow if not require the *Parochial Minister* to call and advertise such a one that is guilty of it in any wise not to come to the *Lord's Table*, until he hath openly declared himself to have truly repented and amended his former naughty life, that the *Congregation* may thereby be satisfied, which before was offended. And in case the offender continue obstinate, he may repel him from the *Communion*; but so, that after such repelling, he give an account to the *Ordinary* within 14 days; and the *Ordinary* is then to proceed according to the *Canon*. Here is plainly a *Power* granted to put back any *Scandalous Offender* from the *Sacrament*, whose faults are so notorious as to give offence to the *Congregation*; but it is not an *absolute* and *unaccountable Power*, but the *Minister* is obliged to give account thereof within a limited time to the *Ordinary*. Now wherein is it that our *Diocesan Episcopacy* destroys the being of *Parochial Churches* for want of the *Power of Discipline*? Is it that they have not *Power* to exclude men, whether their faults be *Scandalous* to the *Congregation* or not? Or is it, that they are bound to justify what they doe, and to prosecute the Person for those faults for which they put him back from the *Communion*? Or is it, that they have not *Power* to proceed to the greater *Excommunication*, that being re-

Rubrick be-  
fore Commu-  
nion.

Defence of  
the Plea.  
p. 58.

served to the *Bishop*, upon full hearing of all parties concerned? But as long as by the *Constitution* of our Church every Minister in his Parish hath power to keep back *notorious Offenders*, it will be impossible to prove from other circumstances that the being of our Churches is destroyed by our *Diocesan Episcopacy*. Mr. B. saith, *that if it could be proved, that the lesser excommunication out of our particular Congregations were allowed to the Parish Ministers, it would half reconcile him to the English sort of Prelacy; but if it be so, he hath been in a sleep these 50 years, that could never hear or read of any such thing.* It is strange, in all this time, he should never reade or consider the 26 Canon, which saith, *that no Minister shall in any wise admit any one of his Flock, or under his care to the Communion of the Lord's Supper, who is notoriously known to live impenitently in any scandalous Sin.* This is not in the *Reformatio Legum Ecclesiasticarum*, which he mentions as an abortive thing, published by John Fox, (which last any one that hath seen them, knows to be a mistake) nor in Dr. Mocket's Book which was burnt; yet not so destroyed, but with some diligence he might have seen it (but it was for nothing of this kind, that Book underwent so severe a censure; as Mr. B. insinuates; but for seeming to inroach too much on the King's Prerogative.) But I appeal to what Mr. B. calls the *Authorized Church Canons*; which I think are plain in this case. But Mr. B. saith, *this is not the lesser excommunication, but a temporary suspension of the Ministers own Act in delivering the Sacrament to such persons.* Let Mr. B. call it by what name he pleaseth; this is certain, the Minister is impowred, is required to doe this; the question then

is,

is, whether this be not such a *Censure* of the Church, as to suspend *notorious Offenders* from the *Sacrament*; and that within the *Power* of the *Parochial Minister*? I grant, this is not the *lesser excommunication*, according to the *Use* of this Church, for that supposeth the *sentence* passed; and is so called by way of distinction from the *greater* pronounced by the *Bishop* in Person, upon extraordinary occasions. But yet it is a *Church-censure* upon *Offenders*, and was accounted a sort of *excommunication* by the *Ancient Church*; for those who were in the *state* of *Penitents* were then said to be under a kind of *excommunication*; as appears by several passages in *S. Augustin*, produced by *Spalatenfis* to this purpose, viz. to prove that there was a *penitential excommunication*. But Mr. B. quotes *Albaspinæus* to shew that the old *Excommunication* did shut persons out from all other *Church-communication* as well as the *Sacrament*. Which is very true of the *greater Excommunication*; but besides this there were other *Censures* of the Church upon *Offenders*, whereby they were suspended from *full Communion*; but not debarred the hopes of it upon *satisfaction* given. These were said to be in the *state* of *Penitents*. It was a favour to the *excommunicated* to be brought into this *state*; and others were never allowed to hope to be restored to *Communion*; others onely on their *death-beds*; others according to the *nature* and *degrees* of their *Repentance*; of which those were left to be *Judges*, who were particularly intrusted with the *care* of the *Penitents*. *Albaspinæus* grants that as long as men remained *Penitents* they were actually deprived of the *Priviledges* of *Church-communication*; but he saith, the *Penitents* were in a middle *state* between the *excommunicated*

Epist. 108.

Post collat.

c. Donat.

c. 20.

Spalat. l. 5.

c. 9.

Albaspin.

l. 2. c. 4.



nicated and the faithfull, being still Candidates, as he calls them; so that all that were Penitents were suspended from Communion; but not wholly cast out of the Church; because the Christians might as freely converse with these, as with any, but they were not allowed to participate in the Sacred Mysteries. But there was no question, wherever there was a Power to suspend any Persons from Communion, there was a Power of Discipline; because the Churches Discipline did not consist merely in the power of Excommunication; no more than a Judges power lies onely in condemning men to be hanged; but in so governing the Members of the Church, that Scandalous persons may be kept from the greatest Acts of Communion, and by Admonition and Counsel be brought to a due preparation for it. Since then our Church doth give power to Parochial Ministers to suspend notorious Offenders from the Communion, it is thereby evident, that it doth not deprive them of all the necessary and essential parts of Church-discipline. But saith Mr. B. If a Minister doth publickly admonish another by name, not censured by the Ordinary, the Lawyers tell him he may have his action against him. I answer, 1. What need this publick Admonition by name? Doth the nature of Church-discipline lie in that? Suppose a man be privately and effectually dealt with to withdraw himself, is not this sufficient? I am sure Saint *Augustin* took this course with his People at Hippo, he perswaded them to examine their own Consciences, and if they found themselves guilty of such Crimes as rendred them unfit for the holy Communion, he advised them to withdraw themselves from it, till by Prayers and Fasting and Alms they had cleansed their Consciences, and then they might come to it.

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the Plea.  
p. 65, 72.

De Tempore  
Scim. 252.

to it. Here is no *publick Admonition by name*; and in many cases Saint *Augustin* declares the *Church* may justly forbear the exercise of *Discipline* towards *Offenders*, and yet the *Church* be a true *Church*, and *Christians* obliged to *communicate* with it; as appears by all his *disputes* with the *Donatists*. 2. If a restraint be laid on *Ministers by Law*: the question then comes to this, whether the obligation to admonish publicly an *Offender*, or to deny him the *Sacrament*, if he will come to it, be so great as to bear him out in the violation of a *Law*; made by publick Authority, with a design to preserve our *Religion*? But my design is onely to speak to this case, so far as the *Church* is concerned in it.

*Señ. 16.* If it be said, that notwithstanding this, the neglect and abuse of *Discipline* among us are too great to be justified, and too notorious to be concealed; I answer,

1. That is not our question, but whether our *Parochial Churches* have lost their being for want of the *Power of Discipline*? and whether the *Species* of our *Churches* be changed by *Diocesan Episcopacy*? which we have shewed sufficient Reason to deny. And what other *abuses* have crept in, ought in an orderly way to be reformed, and no good man will deny his assistance in it.

2. It is far easier to *separate*, or complain for want of *Discipline*, than to find out a *due way* to restore it. No man hath more set out the almost insuperable difficulties which attend it, than Mr. *Baxter* hath done; especially in that, it will provoke and exas-

*Of Confirmation,*  
p. 174.  
&c.

perate

perate those most who stand in need of it ; and be most likely to doe good on those who need it least.

3. The case of our *Churches* now, is very different from that of the *Churches* in the *Primitive times*. For, the great *Reason of Discipline* is not, that for want of it the *Consciences of Fellow-communicants* would be defiled ( for to assert that, were *Donatism* ) but that the *honour of a Christian Society* may be maintained. If then the *Christian Magistrates* do take care to vindicate the *Churches honour* by due punishment of *Scandalous Offenders*, there will appear so much less necessity of restoring the severity of the *ancient Discipline*. To which purpose these words of the *Royal Martyr King Charles I.* are very considerable. “ But his Majesty seeth no necessity that “ the *Bishops* challenge to the *Power of Jurisdiction* “ should be at all times as large as the exercise there- “ of at some times appeareth to have been ; the exer- “ cise thereof being variable according to the vari- “ ous conditions of the *Church* in different times. “ And therefore his Majesty doth not believe that “ the *Bishops* under *Christian Princes* do challenge “ such an amplitude of *Jurisdiction* to belong unto “ them in respect of their *Episcopal Office* precisely, “ as was exercised in the *Primitive times*, by *Bishops* “ before the days of *Constantine*. The reason of the “ difference being evident, that in those former times “ under *Pagan Princes*, the *Church* was a distinct Bo- “ dy of it self, divided from the *Common-wealth*, and “ so was to be governed by its own *Rules and Ru- “ lers* ; the *Bishops* therefore of those times, though “ they had no outward coercive power over “ mens Persons or Estates, yet in as much as every “ Christian

His Majesties  
final Answer  
to the Di-  
vines at  
Newport,  
p. 4.

" Christian man when he became a Member of the  
 " Church, did *ipso facto*, and by that his own  
 " voluntary Act put himself under their Govern-  
 " ment, they exercised a very large Power of Juris-  
 " diction *in spiritualibus*, in making Ecclesiastical Ca-  
 " nons, receiving accusations, converting the accu-  
 " sed, examining Witnesses, judging of Crimes, ex-  
 " cluding such as they found guilty of Scandalous  
 " offences from the Lord's Supper, enjoying Penan-  
 " ces upon them, casting them out of the Church,  
 " receiving them again upon their Repentance, &c.  
 " And all this they exercised as well over Presby-  
 " ters as others. But after that the Church under  
 " Christian Princes began to be incorporated into the  
 " Common-wealth, whereupon there must of necessity  
 " follow a complication of the Civil and Ecclesiastical  
 " Power, the Jurisdiction of Bishops (in the out-  
 " ward exercise of it) was subordinate unto, and  
 " limitable by the Supreme Civil Power, and hath  
 " been, and is at this day, so acknowledged by the  
 " Bishops of this Realm.

4. The due exercise of *Discipline* is a work of so  
 much *prudence* and *difficulty*, that the greatest Zea-  
 lots for it, have not thought it fit to be trusted in  
 the hands of every Parochial Minister and his particu-  
 lar Congregation. Calvin declares, that he never  
 thought it convenient that every Minister should have  
 the power of Excommunication: not onely because of  
 the invidiousness of the thing, and the danger of the  
 example; but because of the great abuses and Tyranny  
 it may soon fall into, and because it was contrary to the  
 Apostolical Practice. And to the same purpose, Beza  
 delivers his judgment, who likewise gives this ac-  
 count

Calvin.  
 Ep. 135.

Bez. Ep. 20. count of the Discipline of Geneva, that the Parochial Ministers and Elders proceed no farther than Admonition; but in case of Contumacy they certify the Presbytery of the City which sits at certain times and hears all Causes relating to Discipline, and as they judge fit either give admonition, or proceed to suspension from the Lord's Supper; or, which is a rare case, and when no other remedy can prevail, they go on to publick Excommunication. Where we see, every Parochial Church is no more trusted with the Power of Discipline than among us; nay, the Minister here hath no power to *repel*, but all that he can doe there is to *admonish*; and how come then their Parochial Churches to be true, and not ours? Besides, why may not our Ministers be obliged to certify the Bishop, as well as theirs to certify the Presbytery? since in the African Churches the matter of Discipline was so much reserved to the Bishop, that a Presbyter had no power to receive a Penitent into the Communion of the Church without the advice and direction of the Bishop; and Saint Augustin proposed it, that whosoever received one that declined the judgment of his own Bishop, should undergoe the same censure which that person deserved; and it was allowed by the Council. Alipius, Saint Augustins great Friend and Legat of the Province of Numidia, proposed the case of a Presbyter under the censure of his Bishop, who out of pride and vain-glory sets up a separate Congregation in opposition to the Order of the Church; and he desired to know the judgment of the Council about it; and they unanimously determined that he was guilty of Schism, and ought to be anathematized, and to lose his place. And this was the Judgment even of the African Bishops, for whom Mr. Baxter professeth greater reverence than for any others;

Codex Ec-  
 cles. Afric.  
 c. 6, 7, 9, 43.

c. 10.

c. 11.

others; and saith, *their Councils were the best in the world*; and commends *their Canons for very good about Discipline*. But he pretends that a *Bishop's Diocese* there, was but like one of our *Parishes*, which I have already refuted at large, by shewing that there were places at a considerable distance under the care of the *Bishops*. So that the bringing the full power of *Discipline* into every *Parochial Church*, is contrary to the practice of *Antiquity*, as well as of the *Reformed Churches* abroad, which plead most for *Discipline*; and would unavoidably be the occasion of great and scandalous disorders, by the ill management of the *Power of Excommunication*; as was most evident by the *Separatists* when they took this *Sword* into their hands, and by their foolish and passionate, and indiscreet use of it, brought more *dishonour* upon their *Churches*, than if they had never meddled with it at all. And in such a matter, where the *honour* of the *Christian Society* is the chief thing concerned, it becomes wise men to consider what tends most to the promoting of that; and whether the good, men promise themselves by *Discipline*, will countervail the *Schisms* and *Contentions*, the heart-burnings, and animosities which would follow the *Parochial exercise* of it. The dissenting Brethren in their Apologetical Narration do say, *That they had the fatal miscarriages and shipwrecks of the separation, as Land-marks to forewarn them of the rocks and shelves they ran upon*; and therefore they say *they never exercised the Power of Excommunication*. For they saw plainly, they could never hold their *People* together if they did; since the *excommunicated party* would be sure to make friends enough, at least to make *breaches* among them; and they holding together by *mutual consent*, such

p. 3.

p. 9.

*ruptures* would soon break their *Churches* to pieces. Besides, this would be thought no less than setting up an *Arbitrary Court of Judicature* in every *Parish*; because there are no certain *Rules* to proceed by; no standing determination what those sins and faults are, which should deserve *excommunication*; no method of trials agreed upon; no security against false *Witnesses*; no limitation of *Causes*; no liberty of *Appeals*, (if *Parochial Churches* be the onely *instituted Churches*, as Mr. Baxter affirms:) besides multitudes of other inconveniencies, which may be easily foreseen; so that I do not question, but if Mr. Baxter had the management of this *Parochial Discipline* in any one *Parish* in *London*, and proceeded by his own *Rules*; his *Court of Discipline* would be cried out upon in a short time, as more *arbitrary* and *tyrannical*, than any *Bishop's Court* this day in *England*: Let any one therefore judge, how reasonable it is for him to overthrow the *being* of our *Parochial Churches*, for want of that, which being set up according to his own *principles*, would destroy the *Peace* and *Unity*, if not the very *being*, of any *Parochial Church* whatsoever.

5. That want of *Discipline*, which is in *Parochial Churches*, was never thought by the most zealous *Non-conformists* of old, destructive to the *Being* of them. Of which I have already produced the *Testimonies* of *Cartwright*, *Hildersham*, *Giffard*, and many others.

Señ. 17. And supposing all persons left to the judgment of their own *Consciences*, as to their own *fitness* for the *Holy Communion*, we may observe these things;



things ; which may serve towards the *vindication* of our *Parochial Churches*.

(1.) That the *greatest Offenders* do generally *excommunicate* themselves ; not daring to venture upon so hazardous a thing, as they account the *holy Communion* to be, for fear of the *damnation* following *unworthy receiving*. So that, the most constant *Communicants*, are the most *pious* and *sober* and *devout Christians*.

(2.) That if any such do voluntarily come, it is upon some great *awakenings of Conscience* ; some *fresh resolutions* they have made of amendment of life ; after some dangerous sickness, or under some great affliction ; when they are best inclined, and have strong convictions, and hope for greater *strength of Grace* against the *power of Temptations*. So that whether this *Sacrament* be a *converting Ordinance* or not, by *God's Institution*, yet the *preparation* and disposition of men's minds before it, puts them into the fittest capacity for *Divine Grace* ; if they be not looked on as the *effects* of it.

(3.) That it is no prejudice to the benefit of this *holy Sacrament* to those who are well prepared, if those who are not, do come to it ; any more than in joyning in *Prayer* or *Thanksgiving* with them. And if the presence of such persons who deserve *excommunication* and are *not excommunicated*, do overthrow the *being* of a *Church* ; then *Christ* and his *Disciples* did not make a *Church*, when *Judas* was present with them ; as in probability he was, at his last *Supper*. At least, if this kind of *Discipline* had been so necessary,

fary, it would never have been left so doubtfull, as it is by the *Evangelists*; since it had been necessary for the *information* of the *Christian Church*, to have set it down expressly; not onely that he was not present, but that he *ought not to be*; and therefore was *cast out* before.

Plea for  
Peace, p. 243.  
Answ. 19  
Serm.

(4.) That several *Presbyterian Churches* for many years had no *Discipline* at all among them; nor so much as the *Lord's Supper* administred. And were these *true Churches* all that while, and are not ours so now? Nay Mr. Baxter saith, *That some Non-conformists have these seventeen or eighteen years forborn to Baptize, or administer the Lord's Supper, or to be Pastours of any Churches.* Now I would fain know, what *Churches* these men are of? Some or other they must own, if they be *Christians*; *New Churches* they have not, they say; either then they must own *our Churches* to be *true*, notwithstanding the *defect* of *Discipline*, or they must be of *no Church* at all.

Socr. l. 5.  
c. 19.

(5.) That our Church is but in the same condition, the *Church of Constantinople* and other *Churches* were in, when *Nectarius* changed the *Discipline* of it, or rather took it quite away. For, the *Pæniten-tiary*, whom he removed for the scandal given, was the Person whose business it was to look after the *Discipline* of the *Church*, and to see that all known *Offenders* performed the *Penance* enjoyned them, for satisfaction of the *Church*. And, the consequence of it *Socrates* saith was, *That every one was left to the judgment of his own Conscience, as to the participation of the holy Mysteries.* And this *Socrates* saith, he had from *Endemon* himself, who gave the Counsel to  
*Nectarius*

*Nectarius* to take that Office away; which was accordingly done; and no more restored, saith *Sozomen*: *Soz. l. 7. c. 16.* the consequence whereof was, saith he, that every one went to the Lord's Table, *ὡς ἀν' ἐξουτᾶς οὐρανῶν καὶ δαψνῆν δίδωσι*, as his Conscience gave him leave, and as he was assured in his own mind. And this example of *Nectarius* was soon followed in other Churches, saith *Sozomen*; and so the Discipline of the Church decayed. But I hope all those Churches did not lose their being, by the loss of Discipline. And so much in vindication of our *Diocesan Church Government*.

Sett. 18. I now come to the *National Constitution* of our Church. By the Church of England, I said, *Serm. p. 19.* " we meant that Society of Christian People which in  
 " this Nation are united under the same Profession of  
 " Faith, the same Laws of Government, and Rules of  
 " Divine Worship. And that this was a very consistent and true notion of our National Church, I  
 " proved from the first notion of a Church, which is  
 " a Society of men united together for their Order  
 " and Government according to the Rules of Christian  
 " Religion. And since, the lowest kind of that Society, viz. Congregations for Worship, are called Churches; since the largest Society of all Christians is  
 " accounted a true Catholick Church; and both from  
 " their union and consent in some common thing; I  
 " said I did not understand why a National Society  
 " agreeing together in the same Faith, and under the  
 " same Government and Discipline, might not be as  
 " truly and properly a Church, as any particular Congregations? Because the narrowness or largeness of  
 " extent doth not alter the nature of the thing: the  
 " Kingdom of France being as truly a Kingdom, as  
 " the

" the small *Kingdom of Ivetot* : and as several *Fami-*  
 " *lies* make one *Kingdom*, so several *lesser Churches*  
 " make one *National*. And what this notion was not  
 " disagreeing with the importance of the word *Ἐκ-*  
 " *κλησία*, I shewed, that at *Athens*, from whence the  
 " word was taken, it did comprehend in it all the  
 " *several Tribes* when met together, although every  
 " one of those *Tribes* in its *particular Assembly* might  
 " be an *Ἐκκλησία* too ; and from thence in the *first*  
 " *Ages* of the *Christian Church*, the name of a *Church*  
 " comprehended in it the *Ecclesiastical Governours* and  
 " *People* of *whole Cities*, and therefore might by pa-  
 " rity of Reason be extended to many *Cities* united  
 " together under one civil Government and the same  
 " *Rules* of Religion. This is the substance of what  
 I delivered upon this subject ; against which all my  
 Adversaries have something to say, though not with  
 equal strength, clearness, or temper. Dr. Owen saith

*Vindicat. of*  
*Non-conform.*  
*p. 16.*

(I.) That since I make *National Churches* to begin  
 with the dissolution of the *Roman Empire*, it fell out a  
 great while after the first Institution of Churches, and  
 therefore they are not concerned in it : because he sup-  
 poseth *Congregational Churches* to be entire Churches of  
 Christ's Institution, and therefore to have a just right  
 to govern and reform themselves, independently as to  
 any *National Constitution*. To which I answer, that  
 if the Churches of Christ's Institution be not limited to  
 particular Congregations, as I have already proved,  
 then the gradual increase of Churches, till they came  
 to be *National*, doth not alter any Institution of  
 Christ ; and consequently the Power of those Churches  
 must limit and determin that of particular Con-  
 gregations ; or else nothing but disorder and confu-  
 sion will follow, if every Congregation may have a  
 several

*several Rule of Worship and Doctrine of Faith, without being liable to an account to any superiour Church Authority. Which is all one, as to suppose that every Family may govern it self, because a Kingdom is made up of Families, without any respect to the Laws and Constitution of a Kingdom. No, saith Dr. O. the case is not the same. For God never appointed that there should be no other Government but that of Families. And where hath he appointed that there should be no other Churches but particular Congregations? But God by the Light and Law of Nature, by the ends and use of the Creation of man, by express Revelation in his Word, hath by his own Authority, appointed and approved other sorts of Civil Government. So say I, that God by the Light and Law of Reason, by the ends and use of a Christian Society, by express Institution of the Apostolical function in the care and Government of many Churches did declare, that he did appoint and approve other sorts of Church Government besides that of particular Congregations. For, if God upon the dispersion of the Nations after the Flood, had appointed twelve Princes to have ruled the People in their several dispersions, it had been a plain demonstration he did not intend the several Families to have a distinct and independent Power within themselves; but that they ought to be governed according to their appointment; so in the case of Churches; since Christ did appoint twelve Apostles to plant, settle and govern Churches, and set up Rulers in them, but still under their Authority, can any thing be plainer, than that these particular Churches were not settled with an entire power of governing themselves? But as in the former case, if we suppose those twelve Princes to have*

p. 17.

have led out their several *Divisions*, and to have placed them in convenient *Seats*, and given them general *Rules* for governing themselves in *Peace* and *Order* under such as they should appoint, and as they found themselves decaying, should nominate so many *Successours* as they thought fit for the ruling the *several Colonies*, were they not then obliged to submit to such *Governours*? Without breaking in pieces into so many *Families*, every Master governing his family by himself; which would certainly ruin and destroy them all; because they could not have strength and union to defend themselves. So it is again in the *case* of *Churches*, The *Apostles* planted them, and settled such *Officers* in them as were then fit to teach and govern them, still reserving the main care of *Government* to themselves; but giving excellent *Rules* of *Charity*, *Peace*, *Obedience* and *Submission* to *Governours*; and as they withdrew from particular *Churches* (within such a *precinct*, as *Crete* was) they appointed some, whom they thought fit to take care of all those *Churches*, and to constitute inferiour *Officers* to teach and rule them; and therefore in this *case*, here is no more *independency* in particular *Congregations*; than in the other, as to *private Families*; which is as contrary to the general design of the *Peace* and *Unity* of *Christians*, and their mutual preservation and defence, as in the former *case*. In which, we believe the *civil Government* to be from *God*, although no *Monarch* can now derive his *Title* from such *Princes* at the first dispersion; and would it not then seem unreasonable to question the *succession* of *Bishops* from the *Apostles*, when the matter of fact is attested by the most early, knowing, honest and impartial *Witnesses*? Lastly,

as in the former case, several of those *lesser Princes* might unite themselves together by joynt-consent for their common interest and security, and become one *Kingdom*: so in the latter case; *several Bishops* with the *Churches* under them, might for promoting the common ends of *Christianity*, and the *Peace* and *establishment* of their *Churches*, joyn together under the same common bonds and become one *National Church*: which being intended for the good of the whole so united, and no ways repugnant to the design of the Institution, and not usurping upon the *Rights* of others, nor assuming more than can be managed, as an *universal Pastour* must doe; will appear to be no ways repugnant to any particular command or general *Rules* of the *Gospel*, as the *Pope's* challenge of *universal Dominion* over the *Church* is. Which I therefore mention that any one may see, that the force of this Reasoning will never justify the *Papal Usurpations*.

But saith Dr. O. *National Provincial Churches must first be proved of Christ's Institution, before they can be allowed to have their power given them by Jesus Christ.* And yet in the case of *Congregational Churches*, he saith *there is no need of any positive Rule or direction; for the Nature of the thing it self, and the duty of men with respect to the end of such Churches, is sufficient for it.* And this is as much as we plead in behalf of *National Churches*, viz. What the nature of a *Christian Society*, and the *duty of men with respect to the end of it* doth require. For, whatever tends to the *support of Religion*, to the *preserving Peace and Unity among Christians*, to the *preventing dangerous Errours and endless confusions*, from the

p. 17.

p. 42.

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very



*very nature of the thing*, and the end of a *Christian Society* becomes a *Duty*. For the general *Rules of Government* lay an obligation upon men to use the best means for advancing the ends of it. It being then taken for granted among all *Christians*, 1. That *Christ* is the *Author* or founder of this *Society* which we call the *Church*; 2. That he designs the *continuance* and *preservation* of it; 3. That the best way of its *preservation* is by an *Union* of the *members* of it; provided the *Union* be such as doth not overthrow the ends of it: We may reasonably infer, that whatever tends to promote this *Union*, and to prevent any notable inconveniencies or mischiefs which may happen to it, is within the design of the *first Institution*; although it be not contained in express words.

Sec̃. 19. We are now therefore to consider, whether *single Congregations* dispersed and disunited over a *Nation*; or a *combination* of them together under some *common bonds* as to *Faith*, *Government* and *Worship*, be the more likely way to promote *Religion*, to secure the *Peace* and *Tranquillity* of a *Church*.

Let us then compare these two *Hypotheses* together in point of *Reason*, as to these ends.

In the *Congregational way*, there may be as many *Religions* as *Churches*. I do not say there *are*, but we are arguing now upon what may be, from the *nature of the thing*. Supposing then every *Congregation* to have an entire and unaccountable Power within it self; what hinders but of *ten Congregations*  
one

one may be of *Socinians*, another of *Papists*, another of *Arians*, another of *Quakers*, another of *Anabaptists*, &c. and it may be no two of them of the same mind. But if they be, it is meer *chance* and *good hap*; there being no *obligation* upon them to have any more than *mutual forbearance* towards each other. Let now any rational man judge, whether it appear probable, that so loose and shatter'd a *Government* as this is, should answer the *obligation* among *Christians*, to use the best and most effectual means to preserve *the Faith once delivered to the Saints*, and to uphold *Peace* and *Unity* among *Christians*? But supposing all these several *Congregations* united together under such common bonds, that the *Preacher* is accountable to *superiours*; that none be admitted but such as own the *true Faith*, and promise *obedience*; that publick *legal Censures* take hold upon the *disturbers* of the *Churches Peace*: here we have a far more effectual means according to *Reason* for upholding *true Religion* among us. And that this is no meer *theory*, appears by the sad experience of this *Nation*, when upon the breaking the bonds of our *National Church-Government*, there came such an overpowering inundation of *Errours* and *Schisms* among us, that this Age is like to smart under the sad effects of it. And in *New-England*, two or three men, as *Williams*, *Gorton* and *Clark* discovered the apparent weakness of the *Independent Government*: which being very material to this business, I shall give a brief account of it as to one of them. Mr. *Roger Williams* was the *Teacher* of a *Congregational Church* at *Salem*, and a man in very good esteem as appears by Mr. *Cotton's* Letter to him: he was a great admirer of the *purity* of the *New-England Churches*; but being a thinking man,

*Williams his  
Answer to  
Cotton's  
Letter, p. 1.*

he pursued the *principles* of that way farther than they thought fit, for he thought it *unlawfull* to joyn with *unregenerate men* in prayer, or taking an Oath; and that there ought to be an unlimited toleration of *Opinions*, &c. These Doctrines, and some others of his not taking, he proceeded to Separation from them, and gathered a *New Church* in opposition to theirs; this gave such a disturbance to them, that the *Magistrates* sent for him, and the *Ministers* reasoned the case with him. He told them, *he went upon their own grounds, and therefore they had no reason to blame him.* Mr. Cotton told him they deserved to be punished who made Separation among them; Mr. Williams replied, *this would return upon themselves; for had not they done the same as to the Churches of Old-England?* In short, after their debates, and Mr. Williams continuing in his principles of Separation from their Churches, a sentence of banishment is decreed against him by the *Magistrates*, and this sentence approved and justified by their Churches. For these are Mr. Cotton's words, *That the increase of concourse of People to him on the Lord's days in private, to a neglect or deserting of publick Ordinances, and to the spreading of the leaven of his corrupt imaginations, provoked the Magistrates, rather than to breed a Winters spiritual plague in the Country, to put upon him a Winters journey out of the Country.* This Mr. Williams told them, was falling into the *National Church* way, which they disowned; or else, saith he, *why must he that is banished from the one, be banished from the other also?* And he charges them that they have suppressed Churches set up after the *Parochial* way; and although the Persons were otherwise allowed to be godly, to live in the same air with them, if they set up any other Church or Worship

Cottons  
Answer to  
R. Williams,  
p. 57.

Answer to  
Cotton,  
p. 46.

*than what themselves practised.* Which appears by the *Laws* of *New England* mentioned before: and *Mr. Cobbet* one of the *Teachers* of their *Churches*, confesseth that by the *Laws* of the *Country*, none are to be free men, but such as are members of *Churches*. I now appeal to any man, whether these proceedings and these *Laws* do not manifestly discover the apparent weakness and insufficiency of the *Congregational way* for preventing those disorders which they apprehend to be destructive to their *Churches*? why had not *Mr. Williams* his liberty of *Separation* as well as they? why are no *Anabaptists* or *Quakers* permitted among them? Because these ways would disturb their *Peace*, and distract their *People*, and in time overthrow their *Churches*. Very well: but where is the entireness of the power of every single *Congregation*, the mean while? Why might not the *People* at *Salem* have the same liberty as those at *Boston* or *Plymouth*? The plain truth is, they found by experience, this *Congregational way* would not do alone, without civil Sanctions, and the interposing of the *Pastours* of other *Churches*. For when *Williams*, and *Gorton*, and *Clark* had begun to make some impressions on their *People*, they bestirred themselves as much as possible to have their mouths stopt, and their persons banished. This I do onely mention, to shew, that where this way hath prevailed most, they have found it very insufficient to carry on those ends which themselves judged necessary for the preservation of their *Religion*, and of *Peace* and *Unity* among themselves. And in their *Synod* at *Boston*, 1662, the *New-England Churches* are come to apprehend the necessity of *Consociation* of *Churches*, in case of divisions and contentions; and for the rectifying

*Cobbet's  
Answer to  
Clarks Narrative, p. 40,  
47.*

Synod of  
New-Eng-  
land. p. 30.  
Defence of  
the Synod,  
p. 1: 2.

*fyng of male-administrations, and healing of errors and scandals, that are unhealed among themselves : For, Christ's care, say they, is for whole Churches as well as for particular persons. Of which Consociation they tell us, that Mr. Cotton drew a platform before his death. Is such a Consociation of Churches a Duty or not, in such cases ? If not, why do they doe any thing relating to Church Government, for which they have no Command in Scripture ? If there be a Command in Scripture, then there is an Institution of a Power above Congregational Churches. It is but a slender evasion, which they use, when they call these onely voluntary Combinations, for what are all Churches else ? Onely, the antecedent obligation on men to joyn for the Worship of God makes entring into other Churches a Duty ; and so the obligation lying upon Church-Officers to use the best means to prevent or heal divisions, will make such Consociations a Duty too. And therefore in such cases the Nature of the thing requires an union and conjunction superiour to that of Congregational Churches ; which is then most agreeable to Scripture and Antiquity when the Bishops and Presbyters joyn together. Who agreeing together upon Articles of Doctrine, and Rules of Worship and Discipline, are the National Church representative ; and these being owned and established by the civil Power, and received by the Body of the Nation, and all persons obliged to observe the same in the several Congregations for Worship ; these Congregations so united in these common bonds of Religion, make up the compleat National Church.*

*Sett.* 20. And now I hope I may have leave to consider Mr. *Baxter's* subtilties about this matter ; which being spread abroad in abundance of words to the same purpose, I shall reduce to these following heads, wherein the main difficulties lie.

1. Concerning the difference between a *National Church* and a *Christian Kingdom*. 2. Concerning the *Governing Power* of this *National Church* ; which he calls the *Constitutive regent part*. 3. Concerning the *common ties* or *Rules* which make this *National Church*.

1. Concerning the difference between a *Christian Kingdom* and a *National Church*. A *Christian Kingdom*, he saith, *they all own, but this is onely equivocally called a Church, but, he saith, the Christian Bishops for 1300 years, were far from believing that a Prince or Civil Power was essential to a Christian Church, or that the Church in the common sense was not constituted of another sort of regent part that had the Power of the Keys.* If there be any such *Christians* in the world, that hold a *Prince* an essential part of a *Christian Church*, let Mr. *Baxter* confute them ; but I am none of them ; for I do believe there were *Christian Churches* before *Christian Princes*, that there are *Christian Churches* under *Christian Princes*, and will be such, if there were none left. I do believe the *Power of the Keys* to be a distinct thing, from the *Office of the Civil Magistrate* ; and if he had a mind to write against such an opinion, he should have rather sent it to his *learned, sincere, and worthy Friend Lewis du Moulin* ; if he had been still living. But if I onely mean a *Christian Kingdom*,

*Ans. p. 31, 32.*

*Difference between the Power of the Magistrates and Church Pastors, 1071.*

7. 57, 40. *Kingdom, who denies it ? saith he ; If all this con-*

*fused stir, be about a Christian Kingdom, be it known*

to you that we take such to be of divine Command.  
 P. 57. Nay farther, if we mean all the Churches of a King-

*dom associated for Concord as equals, we deny it not.*  
 What is it then, that is so denied and disputed against,  
 and such a flood of words is poured out about ? It  
 seems at last it is this, that the Nation must be one  
*Church as united in one Sacerdotal head, personal or*

*collective, Monarchical or Aristocratical.* Before I  
 answer this Question, I hope, I may ask another ;  
 whence comes this zeal now against a *National*  
*Church ?* For, when the *Presbyterians* were in  
 power, they were then for *National Churches*, and  
 thought they proved them out of *Scriptures* ; and  
 none of these *subtilities* about the *Constitutive Regent*  
*part* did ever perplex, or trouble them. Thus the

*For divinum*  
*Minist. Evan-*  
*gelici 2<sup>a</sup> part,*  
*p. 12, 13, 14.*

*Presbyterian London Ministers* 1654. made no diffi-  
 culty of owning *National Churches* ; and particularly  
 the *Church of England* ; in these words. And if all  
 the Churches in the world are called one Church ; let no  
 man be offended if all the *Congregations* in England, be  
 called the *Church of England*. But this you will say,  
 is by association of equal Churches. No, they say, it  
 is when the particular *Congregations* of one Nation li-  
 ving under one Civil Government, agreeing in Doctrine  
 and Worship, are governed by their greater and lesser  
 Assemblies, and in this sense, say they, we assert a Na-  
 tional Church. Two things saith Mr. Hudson are re-  
 quired to make a *National Church*. 1. *National agree-*  
*ment in the same Faith and Worship.* 2. *National uni-*  
*on in one Ecclesiastical body, in the same Community of*  
*Ecclesiastical Government.* The old Non-conformists  
 had no scruple about owning the *Church of England*,  
 and

Hudson of  
 the Church.  
 p. 15.



and thought they understood what was meant by it. Whence come all these difficulties now to be raised about this matter ? Is the thing grown so much darker than formerly ? But some mens Understandings are confounded with nice distinctions, and their Consciences ensnared by needless Scruples.

To give therefore a plain answer to the Question, *what we mean by the National Church of England.* By that is understood either (1) the *Church of England diffusive.* Or (2) The *Church of England representative.*

1. The *National Church of England diffusive*, is, the whole *Body of Christians* in this Nation, consisting of *Pastours* and *People*, agreeing in that *Faith*, *Government* and *Worship*, which are established by the *Laws* of this *Realm*. And by this description, any one may see, how easily the *Church of England* is distinguished from the *Papists* on one side, and the *Dissenters* on the other. Which makes me continue my wonder at those who so confidently say, *they cannot tell what we mean by the Church of England.* For was there not a *Church* here settled upon the *Reformation* in the time of *Edward 6.* and *Queen Elizabeth* ? Hath not the same *Doctrine*, the same *Government*, the same *manner of Worship*, continued in this *Church* ? (bating onely the interruption given by its *Enemies*.) How comes it then so hard for men to understand so easy, so plain, so intelligible a thing ? If all the Question be, how all the *Congregations* in *England* make up this *one Church* ? I say, by *unity of consent* ; as all *particular Churches* make *one Catholick Church*. If they ask, *how it comes*

to be one National Church? I say, because it was received by the *common consent* of the *whole Nation* in *Parlament*, as other *Laws* of the *Nation* are; and is universally received by all that obey those *Laws*. And this I think is sufficient to scatter those mists which some pretend to have before their eyes, that they cannot clearly see *what we mean by the Church of England*.

Can. 13.

2. The *representative Church of England*, is the *Bishops and Presbyters of this Church*, meeting together according to the *Laws* of this *Realm*, to consult and advise about *matters of Religion*: And this is determin'd by the allowed *Canons* of this *Church*. We do not say, that the *Convocation at Westminster* is the *representative Church of England*, as the *Church of England* is a *National Church*; for that is onely *representative* of this *Province*, there being another *Convocation* in the other *Province*; but the *Consent* of both *Convocations*, is the *representative National Church of England*.

SECT. 21. And now to answer Mr. Baxter's grand difficulty, concerning the *Constitutive Regent part* of this *National Church*. I say, 1. It proceeds upon a *false supposition*. 2. It is capable of a *plain resolution*.

1. That it proceeds upon a *false supposition*: which is, that wherever there is the *true Notion* of a *Church*, there must be a *Constitutive Regent part*, *i. e.* there must be a *standing Governing Power*, which is an *essential part* of it. Which I shall prove to be *false* from Mr. Baxter himself. He asserts, that there is one *Catholick visible Church*; and that all particular Churches,

*Churches, which are headed by their particular Bishops, or Pastours, are parts of this Universal Church, as a Troop is of an Army, or a City of a Kingdom. If this Doctrine be true, and withall it be necessary that every Church must have a Constitutive Regent part as essential to it, then it unavoidably follows that there must be a Catholick visible Head, to a Catholick visible Church. And so Mr. Baxter's Constitutive Regent part of a Church, hath done the Pope a wonderfull kindness, and made a very plausible Plea for his Universal Pastourship. But there are some men in the world, who do not attend to the advantages they give to Popery; so they may vent their spleen against the Church of England. But doth not Mr. Baxter say, that the universal Church is headed by Christ himself? I grant he doth; but this doth not remove the difficulty; for the Question is about that visible Church whereof particular Churches are parts; and they being visible parts do require a visible Constitutive Regent part as essential to them; therefore the whole visible Church must have likewise a visible Constitutive Regent part, i. e. a visible Head of the Church; as if a Troop hath an inferiour Officer, an Army must have a General; if a City hath a Mayor, a Kingdom must have a King, that is equally present and visible as the other is. This is indeed to make a Key for Catholicks, by the help of which they may enter and take possession.*

*Christian Directory. Eccles. Cases Q. 50. p. 830. Answer to my Sermon, p. 77.*

2. The plain resolution is, that we deny any necessity of any such Constitutive Regent part, or one formal Ecclesiastical Head as essential to a National Church. For a National Consent is as sufficient to make a National Church; as an Universal Consent to

make a *Catholick Church*. But if the Question be, by what way this *National Consent* is to be declared? then we answer farther; that by the *Constitution* of this *Church*, the *Archbishops*, *Bishops*, and *Presbyters* being summoned by the *King's Writ* are to *advise* and *declare* their *Judgments* in *matters of Religion*; which being received, allowed and enacted by the *King* and *three Estates* of the *Kingdom*; there is as great a *National Consent* as is required to any *Law*. And all *Bishops*, *Ministers*, and *People*, taken together, who profess the *Faith* so *established*, and *worship* God according to the *Rules* so appointed, make up this *National Church* of *England*: which notion of a *National Church* being thus explained, I see no manner of difficulty remaining in all Mr. *Baxter's* *Queries* and *Objections* about this matter.

Ans. p 34. Sect. 22. 3. That which looks most like a difficulty is (3.) concerning the common ties or Rules which make this *National Church*. For Mr. B. would know, whether by the common Rules I mean a *Divine Rule* or a meer humane Rule. If it be a *Divine Rule*, they are of the *National Church* as well as we; if it be a humane Rule, how comes consent in this to make a *National Church*? how come they not to be of it for not consenting? how can such a consent appear, when there are differences among our selves? This is the substance of what he objects. To which I answer (1.) Our Church is founded upon a *Divine Rule*, viz. the *Holy Scriptures*, which we own as the *Basis* and *Foundation* of our *Faith*; and according to which, all other *Rules* of *Order* and *Worship* are to be agreeable. (2.) Our Church requires a *Conformity* to those *Rules* which are appointed by it, as agreeable

agreeable to the word of God. And so the Churches of New-England doe, to the orders of Church Government among themselves by all that are members of their Churches; and annex civil Privileges to them; and their Magistrates impose civil Punishments on the breakers and disturbers of them. And although they profess agreement in other things, yet because they do not submit to the Orders of their Churches, they do not own them as members of their Churches. Why should it then be thought unreasonable with us, not to account those members of the Church of England, who contemn and disobey the Orders of it? (3.) There is no difference among our selves concerning the lawfulness of the Orders of our Church, or the duty of submission to them. If there be any other differences, they are not material, as to this business: and I believe are no other than in the manner of explaining some things, which may happen in the best Society in the world, without breaking the Peace of it. As about the difference of Orders; the sense of some passages in the Athanasian Creed; the true explication of one or two Articles; which are the things he mentions. A multitude of such differences will never overthrow such a Consent among us, as to make us not to be members of the same National Church. p. 39.

Señ. 23. Having thus cleared the main difficulties which are objected by my more weighty Adversaries, the weaker assaults of the rest in what they differ from these, will admit of a quicker dispatch. Mr. A. objects, (1.) That if National Churches have Power to reform themselves, then so have Congregational; and therefore I do anisf to charge them with Separation. Mischief of Impf. p. 27.

I grant

I grant it, if he proves that no *Congregational Church* hath any more *Power* over it, than a *National Church* hath : *i. e.* that there is as much evidence against both *Episcopal* and *Presbyterial Government* as there is against the *Pope's Usurpations*. When he doth prove that, he may have a farther answer. (2.) That *National Churches* destroy the being of other Churches under them ; this I utterly deny, and there wants nothing but Proof ; as *Erasmus* said one *Andrelinus* was a good Poet, onely his *Verses* wanted one Syllable and that was *Nōc*. (3.) By my description the *Parlament* may be a *National Church*, for they are a *Society* of men united together for their Order and Government, according to the Rules of the *Christian Religion*. But did I not immediately before say, that *National Churches* are *National Societies* of *Christians*, under the same Laws of Government and Rules of Worship ? from whence it is plain that in the next words, when I went about to prove *National Churches* to be true Churches, I used such a general description as was common to any kind of Church and not proper to a *National Church*. (4.) He gives this reason why consent should not make *National Churches* as well as *Congregational* ; because it must be such an agreement as the Gospel warrants ; and that is onely for Worship, and not to destroy their own being. This is the reasoning of a horse in a mill ; still round about the same thing. And therefore the same answer may serve. (5.) Out come Mr. B.'s Objections, against a visible Head of this *National Church* ; and the manner of union, and the differences among our selves ; as though Mr. B. could not manage his own Arguments, and therefore he takes them and strips them of their heavy and rusty Armour ; and makes them appear

appear again in the field, in another dress, and if they could not stand the field in the former habit, they can much less doe it in this.

The Authour of the Letter saith, *I onely prove a National Church a possible thing.* He clearly mistakes my design; which was to shew that if there be such a thing as a *National Church*, then no *single Congregations* have such a power in themselves to separate from others in matters of *order and decency* where there is a *consent* in the *same Faith*. To prove that there was such a thing, I shewed that if the *true Notion* of a *Church* doth agree to it, then upon the same reason that we own *particular Churches*, and the *Catholick Church*, we are to own a *National Church*; so that the design of that discourse was not barely to prove the *possibility* of the thing; but the *truth and reality* of it. But, saith he, *Can it be proved that Christ hath invested the Guides of this Church, not chosen by the People, with a Power to make Laws and Decrees, prescribing not onely things necessary for common order and decency, but new federal rites, and teaching signs and symbols, superadded to the whole Christian Institution? &c.* I answer, that such a *Church* hath *Power* to appoint *Rules of Order and Decency* not repugnant to the *word of God*, which on that account others are bound to submit to; and to take such care of its *preservation*, as to admit none to its *privileges* but such as do submit to them; and if any disturb the *Peace* of this *Church*, the *Civil Magistrate* may justly inflict *civil Penalties* upon them for it. All which is no more than any settled *Church* in the world asserts, as well as ours. And I wonder this should be so continually objected against our *Church*,

Letter out of  
the country,  
p. 24.

p. 25.



*Church, which all Societies in the world think just and necessary for their own preservation. As to the Guides of the Church not being chosen by the People, I shall speak to that afterwards. One objection more he makes, which the others did not, viz. I had said that by whole or National Churches, I understood the Churches of such Nations which upon decay of the Roman Empire resumed their just right of Governing themselves, and upon their owning Christianity incorporated into one Christian Society, under the same common ties and Rules of Order and Government. Such Churches, I say, have a just right of Reforming themselves, and therefore are not liable to the imputation of Schism from the Roman Church. Would one think, what unlucky Inferences he draws from hence?*

p. 26.

*(1.) Then all that remain within the Empire, were bound to continue in the Communion of the Roman Church. What, if I should deny the continuance of the Roman Empire? then all would be safe. But do I any where say, that being in the Empire, they were bound to submit to the Roman Church? No; but as the Nation resumed its just civil Rights, the Church might as rightfully recover it self from Papal Usurpations; not laying the force of one upon the other, but paralleling them together: and the advantage of the argument is on the Churches side.*

Part 2.

*(2.) Then where Princes have not resumed their just rights as to Reformation, they are Schismatics that separate from Rome. That doth not follow: for in the cases before mentioned separation is lawfull; but no Reformation is so unexceptionable, as when there is a Concurrence of the Civil Power.*

My

My last Adversary doth not deny a *National* Reformer of  
Sutton, &c.  
p. 27. Church from consent in the same Articles of Religion, and Rules of Government and Order of Worship; but then he saith, *such ought to be agreeable to the established Rule of Holy Scriptures.* And therein we are all agreed. So that after much tugging, this point is thought fit to be given up.

Sett. 24. The next thing to be considered, is, the interest and Power of the People as to the choice of their Pastours; for want of which great complaints are made by my Adversaries, as a thing injurious to them, and prejudicial to the Church, and that we therein go contrary to all Antiquity. Dr. O. puts the depriving the People of their liberty of choosing their Pastours among the Causes of Separation. Mr. Baxter is very Tragical upon this argument; and keeps not within tolerable bounds of discretion, in pleading the People's Cause, against Magistrates and Patrons and Laws: Vindication, &c.  
p. 35. and he tells me, *I go against all the ancient Fathers and Churches for many hundred years, and am so far a Separatist from more than one Parish Priest; and therefore my charge of them is schismatical and unjust, and recoileth on my self; who instead of God's Rule, accuse them that walk not by our novel crooked Rules, which may make as many modish Religions as there are Princes.* When I first read such passages as these, I wonder'd what I had said, that might give occasion to so much *undecent Passion*, as every where almost discovers it self in his Answer: and the more I consider'd the more I wonder'd; but at last I resolv'd as Mr. A. doth about the Assembly, that Mr. B. is but a man, as other men are; and for all that I see, of equal passions, and that upon little or no provocation.

tion. For I had not said one word upon this Argument. What then? would Mr. B. seek a *Cause* to express his *anger* against me? as if I had allowed Princes to set up what Religions they please. Surely, he thought himself writing against Hobbs and Spinoza then. No: but thus he artificially draws me into this snare. I spake much against Separation. How then? They would never have separated, if they had not been silenced; therefore my being against their separation, shews I am for their silencing. As though these necessarily followed each other. What is this to Princes imposing what Religion they please? Thus. Then Magistrates by their Laws may put out Non-conformists and put in Conformists. But have we not the same Religion still? But, saith Mr. Baxter, these must be my supposed Grounds; that Magistrates may appoint what Religion they please, and those are Separatists who do not obey them. Is not this admirable ingenuity, to rail upon a man, for suppositions of his own making? However Mr. Baxter will have it so, let me say what I will. The People's part he will take, and let me take that of the Magistrates and Laws, if I think good; and since they are fallen to my lot, I will defend them as well as I can, as to this matter. Mr. B. appearing very warm in this business, what doth Mr. A. coming after him, but make it the very first and fundamental Ground of their Separation? viz. That every particular Church upon a due ballance of all circumstances, has an inherent right to choose its own Pastor, and every particular Christian the same Power to chuse his own Church. Nay then, I thought, we were in a very fair way of settlement; when the Anabaptists in Germany never broached a looser principle than this; nor more contrary to the very possibility

bility of having an *established Church*: for it leads to all manner of *Schisms* and *Factions* in spite of all *Laws* and *Authority* in *Church* or *State*. The *Author* of the *Letter* goes upon the same principle too, and saith, *The Guides of the Church are to be chosen by the People, according to Scripture and Primitive practice.* This I perceive is a popular argument, and a fine device to draw in the common People to the dissenting Party; whatever becomes of *Laws*, and mens just and legal Rights of *Patronage*, all must yield to the antecedent Right of the People. But to bring this matter to a strict debate, we must consider these three things. 1. What *Original*, or *inherent Right* and *Power* the People had. 2. How they came to be *de-vested* of it. 3. Whether there be sufficient ground to *resume* it. And from thence we shall understand, whether some of the People's consenting to hear the *Nonconformists* preach, notwithstanding the *Laws*, can excuse them from *Separation*? for this lies at the bottom of all.

Letter out of  
the Country,  
p. 25.

1. As to the *Original, inherent Right* and *Power* of the People. Dr. O. supposeth all *Church-Power* to be *originally in the People*; for to manifest how favourable wise men have been to the *Congregational way*, he quotes a saying of *F. Paul*; out of a *Book* of his, lately translated into *English*, that in the beginning, the Government of the Church had altogether a *Democratical Form*; which is an opinion so absurd and unreasonable, that I could not easily believe such a saying to have come from so learned and judicious a Person. For was there not a *Church* to be formed in the beginning? Did not *Christ* appoint *Apostles* and give them *Commission* and *Authority* for that end? Where was

Vindicat.  
p. 37.

the *Church power* then lodged? Was it not in the *Apostles*? Did not they in all places, as they planted *Churches*, appoint *Officers* to teach and govern them? And did they not give them *Authority* to doe what they had appointed? Were not then the several *Pastours* and *Teachers* invested with a *Power* *superiour* to that of the *People* and *independent* upon them? And if they had such *Power* and *Authority* over the *People*, how came their *Power* to be derived from them, as it must be, if the *Church Government* then were *Democratical*? Besides, Is it reasonable to suppose the *People* should *assemble* to choose their *Officers*, and convey the *Power* of the *Keys* to them; which never were in their hands? And how could they make choice of men for their *fitness* and *abilities*, when their *abilities* depended so much on the *Apostles* laying on of their hands? For then the *Holy Ghost* was given unto them. But in all the *Churches* planted by the *Apostles*, in all the directions given about the choice of *Bishops* and *Deacons*, no more is required, as to the *People*, than barely their *Testimony*; therefore it is said *they must be blameless, and men of good report*. But, where is it said or intimated that the *Congregation* being the first subject of the *Power* of the *Keys*, must meet together, and choose their *Pastour*, and then convey the *Ministerial Power* over themselves, to them? If it were true that the *Church Government* at first was *Democratical*, the *Apostles* have done the *People* a mighty injury; for they have said no more of their *Power* in the *Church*, than they have done of the *Pope's*. It is true the *Brethren* were present at the nomination of a new *Apostle*: but were not the *Women* so too? And is the *Power* of the *Keys* in their hands too? Suppose not, doth this prove

1 Tim. 3. 2, 7,  
10.

Act. 1. 14.

prove that the *Churches Power* was then *Democrati-*  
*cal* ? then the *People* made an *Apostle* and gave him  
 his *Power* ; which I do not think any man would  
 say, much less *F. Paul*. As to the election of *Deacons* ;  
 it was no properly *Church Power* which they had ;  
 but they were *Stewards* of the *common Stock* ; and  
 was there not then, all the reason in the world, the  
*Community* should be satisfied in the choice of the  
 men ? When *Saint Peter* received *Cornelius* to the *AB. 6. 3. 5.*  
*Faith*, he gave an account of it to all the *Church*.  
 And what then ? Must he therefore derive his power  
 from it ? Do not *Princes* and *Governours* give an  
 account of their proceedings for the satisfaction of  
 their *Subjects* minds ? But here is not all the *Church*  
 mentioned ; onely those of the *Circumcision* at *Jeru-* *AB. 11. 3.*  
*salem* had a mind to understand the reason of his re-  
 ceiving a *Gentile Convert*. And what is this to the  
 power of the *Church* ? But in the *Council* of *Jerusalem*  
 the *People* did intervene, and the *Letters* were written in  
 the names of all the three *Orders*, *Apostles*, *Priests* and  
*faithfull Brethren*. I grant it ; but is it not expressly  
 said, that the *Question* was sent up from the *Churches*,  
 to the *Apostles* and *Presbyters* ? Is it not said, that *AB. 15. 2.*  
 the *Apostles* and *Presbyters* met to debate it ; and that  
 the multitude was silent ? Is it not said, that the *De-* *6. 12.*  
*crees* were passed by the *Apostles* and *Presbyters*, with-  
 out any mention of the *People* ? And here was the *16. 4.*  
 proper occasion to have declared their *Power* ; but in  
 the other place, it signifies no more than their *gene-*  
*ral consent* to the *Decrees* that were then made. In  
*success* of time, it is added, when the *Church* increased  
 in number, the *faithfull* retiring themselves to the *af-*  
*fairs* of their *Families*, and having left those of the  
*Congregation*, the *Government* was retained onely in the  
*Ministers*,

*Ministers, and so became Aristocratical, saving the election which was Popular. Which account is neither agreeable to Reason, nor to Antiquity. For, was not the Government of the Church Aristocratical in the Apostles times? How came it to be changed, from that to a Democratical Form? Did not the Apostles appoint Rulers in the several Churches, and charged the People to obey them? And was this an argument the Power was then in the People? It was not then the People's withdrawing (of which there can be no evidence, if there be so much evidence still left for the People's Power, in Antiquity) but the Constitution of the Church was Aristocratical by the appointment of the Apostles.*

*Scit. 25. We therefore come now to consider the Popular Elections, as to which there is so fair a pretence from Antiquity; but yet not such, as to fix any inherent, or unalterable Right in the People. As I shall make appear, by these following observations.*

1. That the main ground of the *People's Interest*  
*1 Tim. 3. 2, 7. was founded upon the Apostles Canon, That a Bishop must be blameless and of good report.*

2. That the *People* upon this assuming the Power of Elections, caused great disturbances and disorders in the Church.

3. That to prevent these, many Bishops were appointed without their choice, and Canons made for the better regulating of them.

4. That



4. That when there were Christian *Magistrates*, they did interpose as they thought fit, notwithstanding the popular claim; in a matter of so great consequence to the *Peace of Church and State*.

5. That upon the alteration of the *Government of Christendom* the *Interest* of the People was secured by their consent in *Parlements*, and that by such consent the *Nomination of Bishops* was reserved to *Princes*, and the *Patronage of Livings* to particular *Persons*.

6. That things being thus settled by established *Laws*, there is no reasonable *Ground* for the *Peoples* resuming the *Power of electing* their own *Bishops* and *Ministers* in opposition to these *Laws*.

If I can make good these *Observations*, I shall give a full answer to all the *Questions* propounded, concerning the *Right and Power* of the *People*, which my *Adversaries* build so much upon.

(1.) That the main ground of the *Peoples* interest was founded upon the *Apostles Canon*, that a *Bishop* must be blameless, and of good report. For so the *Greek Scholiast* argues from that place in *Timothy*, If a *Bishop* ought to have a good report of them that are without, πολλῶν μαρτύρων ἀπὸ τοῦ ἑξωτερικοῦ, How much rather of the *Brethren*, πολλῶν μαρτύρων ἑξ ὧν τοῦ εἰσωτερικοῦ, saith *Theophylact*. And both have it from *Saint Chrysostom*. So it is said concerning *Timothy* himself, ὁς εὐαγγελιστὴς καὶ τοῦ ἑξ ὧν ἑστῶτος καὶ ἡμετέροις ἀδελφοῖς, Who had a good *Testimony* from the *Brethren* in *Lystra* *AD. 16. 2.* and *Iconium*. And this is mentioned before *Saint Pauls* taking

Act. 6. 3.

Clement.  
Epist. p. 54,  
55, 56, 57.

taking him into the Office of an *Evangelist*. So in the choice of the *Deacons*, the *Apostles* bid them find out, ἀνδρας ἐξ ὑμῶν καλῶς ἑκτιμῶμεν, *men of good reputation among them*. And there is a very considerable *Testimony* in the *Epistle* of *Clement* to this purpose; where he gives an account, how the *Apostles* preaching through *Cities* and *Countries*, did appoint their *First-fruits*, having made a spiritual trial of them, to be *Bishops* and *Deacons* of those who were to believe. Here it is plain, that they were of the *Apostles* appointment, and not of the *Peoples* choice; and that their *Authority* could not be from them, whom they were appointed *first* to convert and then to govern; and although their number was but small at first, yet as they increased, though into many *Congregations*, they were still to be under the *Government* of those, whom the *Apostles* appointed over them. And then he shews how those who had received this Power from God came to appoint others: and he brings the Instance of *Moses*, when there was an emulation among the *Tribes*, what method he took for putting an end to it, by the blossoming of *Aarons* Rod; which, saith he, *Moses* did on purpose to prevent confusion in *Israel*, and thereby to bring *Glory* to God; now, saith he, the *Apostles* foresaw the contentions that would be about the name of *Episcopacy* (ἐπὶ τῷ ὀνόματι τοῦ ἑπισκοπῆς) i. e. about the choice of men into that Office of *Ruling* the Church; which the sense shews to be his meaning: therefore, foreseeing these things perfectly, they appointed the persons before mentioned, and left the distribution of their Offices, with this instruction, that as some died, other approved men should be chosen into their Office. Those therefore who were appointed by them, or other eminent Men, the whole Church being therewith well-

well-pleased, discharging their Office with humility, quietness, readiness, and unblameableness, being men of a long time of good report, we think such men cannot justly be cast out of their Office. It seems, some of the Church of Corinth were at that time *factious* against some Officers in their Church, and endeavoured to throw them out for the sake of one or two more, and made such a disturbance thereby as had brought a great scandal, not onely on themselves, but the Christian Church; which made Clemens write this Epistle to them; wherein he adviseth those busie men rather to leave the Church themselves, than to continue making such a disturbance in it; and if they were good Christians they would do so; and bring more glory to God by it, than by all their heat and contentions. Now by this discourse of Clemens it is plain, (1.) That these Officers of the Church were not chosen by the People, but appointed by the Apostles, or other great Men, according to their Order? (2.) That they took this course on purpose to prevent the contentions that might happen in the Church, about those who should bear Office in it. (3.) That all that the People had to doe, was to give Testimony, or to express their approbation of those, who were so appointed. For he could not allow their power of choosing, since he saith, the Apostles appointed Officers on purpose to prevent the contentions that might happen about it. And it seems very probable to me, that this was one great reason of the faction among them; viz. that those few Popular men in that Church, who caused all the disturbance, represented this, as a great grievance to them; that their Pastours and Officers were appointed by others, and not chosen by themselves. For they had no objection against the Pres-

byters themselves, being allowed to be men of *unblameable lives*; yet a contention there was, and that about *casting them out*; and such a contention, as the *Apostles* designed to prevent by appointing a *succession* from such whom themselves ordained; and therefore it is very likely, they challenged this power to themselves to *cast out* those whom they had *not chosen*. But it seems, the *Apostles* knowing what contentions would follow in the *Church*, took care to prevent them, leaving to the *People* their *Testimony* concerning those whom they ordained. And this is plain, even from *Saint Cyprian* where he discourseth of this matter, in that very *Epistle* concerning *Baselides* and *Martialis*, to which *Mr. Baxter* refers me. For, the force of what *Saint Cyprian* saith comes at last onely to this *giving Testimony*; therefore, saith he, *God appointed the Priest to be appointed before all the People, thereby shewing that Ordinations in the Christian Church ought to be, sub Populi Assistentis Conscientiâ, in the Presence of the People*: for what reason? that they might give them *Power*? no; that was never done under the *Law*; nor then imagined, when *S. Cyprian* wrote; but he gives the account of it himself; that by their presence, either their faults might be published, or their good acts commended; that so it may appear to be a just and lawfull Ordination, which hath been examined by the suffrage and judgment of all. The *People* here had a share in the *Election*, but it was in matter of *Testimony* concerning the good or ill behaviour of the Person. And therefore, he saith, it was almost a general Custom among them, and he thinks came down from *Divine Tradition* and *Apostolical Practice*, that when any *People* wanted a *Bishop*, the neighbour *Bishops* met together in that place, and  
the

*Ansiv. p. 27.*

*Cypr.  
Epist. 68.*

*the new Bishop was chosen, plebe presente, the People being present, (not by the Votes of the People) que singulorum vitam plenissimè novit, which best understands every mans Conversation: and this, he saith, was observed in the Consecration of their Fellow-bishop Sabinus, who was put into the place of Basilides. Where he doth express the Consent of the People, but he requires the Judgment of the Bishops; which being thus performed, he encourages the People to withdraw from Basilides and to adhere to Sabinus. For, Basilides having fallen foully into Idolatry, and joy-ned blasphemy with it, had of his own accord laid down his Bishoprick, and desired onely to be received to Lay-Communion, upon this Sabinus was consecrated Bishop in his room; after which Basilides goes to Rome and there engages the Bishop to interpose in his behalf, that he might be restored; Sabinus finding this, makes his application to Saint Cyprian and the African Bishops, who write this Epistle to the People to withdraw from Basilides, saying that it belonged chiefly to them to choose the good and to refuse the bad. Which is the strongest Testimony in Antiquity for the Peoples Power; and yet here we are to consider (1.) It was in a case where a Bishop had voluntarily resigned. (2.) Another Bishop was put into his room, not by the Power of the People, but by the judgment and Ordination of the neighbour Bishops. (3.) They had the judgment of a whole Council of African Bishops for their deserting him. (4.) For a notorious matter of fact, viz. Idolatry and Blasphemy by his own confession. (5.) All the proof which Saint Cyprian brings for this, doth amount to no more, than that the People were most concerned to give Testimony, as to the good or bad lives of their Bishops.*

This further appears by the words in *Lampridius* concerning *Alexander Severus*, who proposed the names of his civil Officers to the People, to hear what they had to object against them, and said it was a hard case, when the Christians and Jews did so about their Priests, the same should not be done about Governours of Provinces, who had mens lives and fortunes in their hands. But no man could ever from hence imagin, that the People had the Power to make or unmake the Governours of Roman Provinces. Origen saith, The Peoples presence was necessary at the Consecration of a Bishop, that they might all know the worth of him who was made their Bishop; it must be *astante Populo*, the People standing by; and this is that Saint Paul meant, when he said, *A Bishop ought to have a good Testimony from those that are without.*

Orig. hom 6.  
in Levit.

(2.) That the People upon this assuming the Power of Elections caused great disturbances and disorders in the Church. *Eusebius* represents the disorders of *Antioch* to have been so great in the City upon the choice of a new Bishop, by the Divisions of the People, that they were like to have shaken the Emperour's Kindness to the Christians. For, such a flame was kindled by it, that he saith, it was near destroying both the Church and the City: and they had certainly drawn Swords, if the Providence of God, and fear of the Emperour had not restrained them. Who was forced to send Officers and Messages to keep them quiet: and after much trouble to the Emperour and many meetings of Bishops, at last *Eustathius* was chosen. *Greg. Nazianzen* sets forth the mighty unruliness of the People of *Cæsarea* in the choice of their Bishop, saying it came to a dangerous sedition, and not easy to be suppressed: and

Euseb. de  
Vit. Const.  
l. 3 c. 59.

Greg. Naz.  
Orat. 19.

and he saith, *the City was very prone to it, on such occasions.* And although there was one Person of incomparable worth above the rest, yet through the Parties and Factions that were made, *it was a hard matter to carry it for him.* He complains so much of the inconveniencies of popular Elections, that he wishes them alter'd; and the Elections brought to the Clergy; and he thinks no Common-wealth so disorderly as this method of Election was. Evagrius saith, the sedition at Alexandria was intolerable, upon the division of the People between Dioscorus and Proterius; the People rising against the Magistrates and Souldiers who endeavoured to keep them in order: and at last they murdered Proterius. Such dangerous Seditions are described at Constantinople, upon the Election of Paulus and Macedonius, by Sozomen; and in the same place after the death of Eudoxius, and after the death of Atticus by Socrates; and after the deprivation of Nestorius. And again at Antioch upon the removal of Eudoxius; and about the Election of Flavianus; at Ephesus by Saint Chrysostom, at Vercellæ by Saint Ambrose; at Milan by Socrates, and many other places. I shall onely adde a remarkable one at Rome on the choice of Damasus: which came to bloodshed for several days; and is particularly related by Ammianus Marcellinus; and the Preface to Faustinus his Libellus Precum. Mr. Baxter grants there are inconveniencies in the Peoples consenting Power; and so there are in all humane affairs. But are these tolerable inconveniencies? Is this Power still to be pleaded for, in opposition to Laws, as though Religion lay at stake; and onely Magistrates were bad men, and the People always good and wise and vertuous? A man must have great spite against

Men

Evagr. l. 2.

c. 5.

Socr. l. 4.

c. 14.

Soz. l. 3. c. 5.

Socr. l. 7.

c. 26, 35.

Ambros.

Ep. 82.

Socr. l. 4.

c. 30.

Soz. l. 4.

c. 28.

Socr. l. 5.

c. 9. l. 6. c. 17.

Amm. Marc.

l. 27.

Answ. p. 15.



*Men in Power*, and unreasonable fondness of the *Common People* that can represent great *Men as wicked, debauched, and enemies to Piety*, and at the same time dissemble, and take no notice of the *Vices* of the *Common People*; besides their *Ignorance* and *incapacity* of judging in such matters, and their great proneness to fall into *sidings* and *parties* and *unreasonable contentions* on such occasions. But Saint Chrysostom complains much of the *unfitness* of the *People* to judge in such cases. Saint Hierom saith, they are apt to choose men like themselves: and saith elsewhere, they are much to be feared whom the *People* choose. Origen saith, the *People* are often moved either for favour or reward.

De Sacerd.

l. 3.

Hieron. ad-  
versus Jovin.  
in Ezek. c. 33.

Orig. in  
Num. hom. 22.

Hieron. Epist.  
ad Evagr.

Eccheffenf.  
de Orig. Eccl.  
Alex. c. 6.

(3.) That to prevent these inconveniencies many *Bishops* were appointed without the choice of the *People*, and *Canons* were made for the regulation of *Elections*. In the *Church of Alexandria* the *Electiō* of the *Bishop* belonged to the 12 *Presbyters*; as Saint *Jerom* and others shew. For by the *Constitution* of that *Church*, before the alteration made by *Alexander*, the *Bishop of Alexandria* was not onely to be chosen out of the 12 *Presbyters*, but by them. So *Severus* in the life of the *Alexandrian Patriarchs*, saith, that after the death of their *Patriarch*, the *Presbyters* met together and prayed, and proceeded to *electiō*; and the first *Presbyter* declared it belonged to them to choose their *Bishop*, and to the other *Bishops* to consecrate him. To which the *Bishops* assented, onely saying, if he were worthy they would consecrate whom they chose, but not otherwise. *Elmacinus* makes this a *Constitution* of Saint *Mark* in the first foundation of that *Church*; and saith it continued to the time of the *Nicene*

*Nicene Council* : and then as *Hilarius the Deacon* Ambros. Comment. in 4 Eph.  
 saith, the custom was alter'd, by a Council among themselves, which determin'd that they might choose the most deserving person, whether of that Body or not. And there could be no room for popular elections, whereever that Custom obtained, which the Counterfeit *Ambrose* speaks of, *ut recedente uno sequens ei succederet* ; speaking of the Bishop dying and the next in course succeeding. But if this be onely a particular conceit of that *Authour*, yet we find the Bishops consecrating others in several Churches without any mention of choice made by the People. So, when *Narcissus* retired from *Jerusalem*, *Eusebius* saith, Euseb. l. 8. c. 10.  
 the neighbour Bishops assembled, and consecrated one *Dius* in his room ; and after him followed *Germanio* c. 11.  
 and then *Gordius*, in whose time *Narcissus* returned : but being grown very old, *Alexander* was brought in to assist him, by Revelation, and a Voice from Heaven to some of the Brethren. *Severus* Bishop of *Milevis* in his life-time appointed his Successour, and acquainted the Clergy with it, but not the People ; great disturbance was feared hereupon ; the Clergy sent to *Saint Augustin* to come among them, and to settle their Aug. ep. 110.  
 new Bishop ; who went, and the People received the Bishop so appointed very quietly. *S. Augustin* himself declares, the sad effects he had often seen of the Churches Election of Bishops, through the ambition of some, and the contention of others, and therefore he desired to prevent any such disturbance in his City, when he was dead. And for that reason, he acquainted the People that he designed *Eradius*, or as some Copies have it, *Eraclius* for his Successour. So *Paulus* the Novatian Bishop at *Constantinople*, appointed his Successour *Marcianus* to prevent the contentions that might Socr. l. 2. c. 46.  
 happen

*happen after his death; and got his Presbyters to consent to it.*

The Greek Canonists are of opinion, that the Council of Nice took away all power of election of Bishops from the People, and gave it to the Bishops of the Province. And it is apparent from the Council of Antioch, that Bishops were sometimes consecrated in the East, without the consent of the People; for it doth suppose a Bishop after consecration may not be received by his People, which were a vain supposition if their election necessarily went before it. And withall, it puts the case of a Bishop that refused to go to his People after consecration; which shews, that the consecration was not then performed in his own Church.

Gregory subscribed at Antioch as Bishop of Alexandria, before ever he went thither. So Saint Basil mentions his consecration of Euphronius to be Bishop of Nicopolis, without any consent of the People before; it being then performed by the Metropolitan in his own See; but he perswades the Senate and People to accept of him. If the People did agree upon a Person to be Bishop, their way then was, to petition the Metropolitan and his Synod, who had the full Power either to allow or to refuse him. And it is evident from the twelfth Canon of the Council of Laodicea, that although all the People chose a Bishop, if he intruded himself into the possession of his See without the consent of a Provincial Synod, he was to be turned out or rejected by them. Which shews how much the business of elections was brought into the Bishops Power in the Eastern parts. And by virtue of this Canon, Bassianus and Stephanus were rejected in the Council of Chalcedon. By the Law of Justinian, the common People

Council. N. cen.

c. 4.

Council. Antioch. c. 18.

c. 17.

Soer. l. 2.

c. 10.

Basil.

Ep. 194.

Council. Chalcedon. A.D. 451.

People were excluded from elections of Bishops; and the Clergy and better sort of Citizens were to nominate three to the Metropolitan; out of which he was to choose one. By the Canon of Laodicea; the common People were excluded from the Power of choosing any into the Clergy: For they were wont to raise tumults upon such occasions; such as Saint *Augustin* describes in the case of *Pinianus*; but some of the Greek and Latin Canonists enlarge the sense of the Laodicean Canon to the election of Bishops too. The second Council of Nice restrained the election onely to Bishops; which was confirmed by following Councils in the Greek Church; as Can. 28. Concil. Constantinopol. against *Photius*; and the People are there excluded with an *Anathema*. So far were popular Elections grown out of request in the Eastern Church.

Novell. Justin.<sup>2</sup> 123.  
137.

c. de Episc.  
lex. 42.  
Can. Laod.  
c. 13.

Aug. Ep. 225.

Conc. Nic. 2.  
c. 3.

Concil. 84  
c. 28.

(4.) That when there were Christian Magistrates, they did interpose in this matter as they judged expedient. So *Constantine* did in the Church of *Antioch*, when there was great dissension there, upon the deposition of *Eustathius*; he recommended to the Synod *Euphronius* of *Cappadocia*, and *Georgius* of *Arethusa*, or whom they should judge fit, without taking any notice of the interest of the People: and they accordingly consecrated *Euphronius*. After the death of *Alexander Bishop of Constantinople*, the People fell into Parties, some were for *Paulus*, and others for *Macedonius*; the Emperour *Constantius* coming thither puts them both by, and appoints *Eusebius* of *Nicomedia* to be Bishop there. *Eusebius* being dead, the Orthodox Party again choose *Paulus*, *Constantius* sends *Hermogenes* to drive him out by force: and was very angry with *Macedonius* for being made Bishop with-

Soz. l. 2.  
c. 19.

Socr. l. 2.  
c. 6, 7.

c. 13.

c. 16.

- out his leave; although afterwards he placed him in his throne. When *Athanasius* was restored, *Constantinus* declared, it was by the decree of the Synod, and by his consent. And he by his Authority restored likewise *Paulus* and *Marcellus*, *Asclepas* and *Lucius* to their several Sees. When *Gregory Nazianzen* resigned the Bishoprick of *Constantinople*, *Theodosius* commended to the Bishops the care of finding out a Person, who recommending many to him, the Emperour himself pitched upon *Nectarius*, and would have him made Bishop, though many of the Bishops opposed it.
- c. 23. When *Chrysostom* was chosen at *Constantinople*, the Royal assent was given by *Arcadius*, the election being made, saith *Sozomen*, by the People and Clergy; but *Palladius* gives a more particular account of it, viz. That upon the death of *Nectarius* many Competitors appeared, some making their application to the Court, and others to the People; in so much that the People began to be tumultuous, (*καλονεῖσαι*, saith *Palladius*) upon which they importuned the Emperour to provide a fit man for them. *Eutropius* being then chief Minister of State, recommended *Chrysostom* to the Emperour, and immediately an express was sent to the Comes Orientis, that he should with all privacy, for fear of a tumult at *Antioch*, send him away to *Constantinople*: whither being brought, he was soon after consecrated Bishop. So that here was no antecedent election of the People, as *Sozomen* saith, but whatever there was, was subsequent to the Emperour's determination. After the death of *Sisinnius*, the Emperour declared, That to prevent disturbance they would have none of the Clergy of *Constantinople* chosen Bishop there; and so *Nestorius* was brought from *Antioch*. *Maximianus* being dead he gave order that
- Soz. l. 7.  
c. 7.
- l. 8. c. 2.
- Socr. l. 7.  
c. 29.
- Pallad. Vit.  
Chryf. p. 42.
- Socr. l. 7.  
c. 40.
- Proclus

*Proclus* should be made *Bishop*, before the others body was buried. These instances are sufficient to shew, that *Christian Princes* did from the first think fit, when just occasion was given, to make use of their *Authority* in this matter.

(5.) Upon the alteration of the *Government of Christendom* there was greater reason for the *Magistrates* interposing than before. For upon the endowment of *Churches* by the great liberality of the *Northern Princes*, it was thought at first very reasonable, that the *Royal assent* should be obtained, though a *Bishop* was chosen by the *Clergy* and *People*: which at first depended onely on *tacit consent*; but after the solemn Assemblies of the *People* came to be much used, these *privileges of Princes* came not onely to be confirmed by the *Consent of the People*, but to be enlarged. For, the *Princes* obtained by degrees not onely the *confirmation of the elected*, but the *liberty of nomination*; with a shadow of *election* by the *Clergy* and others of the *Court*; as appears by the *Formule of Marculphus*. This way was not always observed in *France* where frequently according to the *Edict of Clotharius*, the *Clergy* and *People chose*, the *Metropolitan consecrated*, and the *Prince gave his Royal assent*: but in doubtfull or difficult cases, he made use of his *Prerogative*, and *nominated* the *Person*, and appointed the *Consecration*. Afterwards, there arose great contests between the *Papal* and *Royal Power*; which continued for several Ages; and at last among us, the *Royal Power* overthrowing the other, reserved the *Power of Nomination of Bishops*, as part of the *Prerogative*; which being allowed in frequent *Parliaments*, the *Consent of the People*

Concil. Au-  
relian. A. D.  
549.  
V. Concil.  
Tarracon.  
A. D. 599.  
Can. 3.  
Concil. Tolet.  
12. c. 6.  
Et ibi Lo-  
aisam.  
Grati. Dig.  
63.  
Concil. Ver-  
dense  
Can. 2.  
Sirmond.  
Append. ad  
To. 2. Concil.  
Gall.  
Lup. Ferrar-  
ient.  
Ep. 81, 98,  
99.  
V. Grotii  
Piet. p. 91.



Walsingh.  
in Edw. 3.  
p. 161.

is swallowed up therein : since their *Aſs* do oblige the whole Nation. For not onely the Statute of 1 Edw. 6. declares, *The Right of appointing Biſhops to be in the King* ; but 25 Edw. 3. it is likewiſe declared, *That the Right of diſpoſing Biſhopricks was in the King by Right of Patronage, derived from his Anceſtours before the freedom of elections was granted.* Which ſhews not onely the great Antiquity of this Right, but the conſent of the whole Nation to it. And the ſame is fully related in the Epistle of Edw. 3. to Clement 5. where it is ſaid, *That the King did diſpoſe of them, jure ſuo Regio, by his Royal Prerogative ; as his Anceſtours had done from the firſt founding of a Chriſtian Church here.* This is likewiſe owned in the famous Statute of Carlisle 25 Edw. 1. ſo that there is no Kingdom where this Right hath been more fully acknowledged by the general conſent of the People, than here in England ; and that from the Original planting of a Chriſtian Church here. As to the inferiour Right of Patronage, it is juſtly thought to bear equal date with the firſt ſettlements of Chriſtianity in peace and quietneſs. For when it began to ſpread into remoter Villages and places diſtant from the Cathedral Churches, where the Biſhop reſided with his Preſbyters, as in a College together ; a neceſſity was ſoon apprehended of having Preſbyters fixed among them. For the Council of Neocaſarea mentions the ἐπὶ χωρίοις πρεσβύτεροι, the Country Preſbyters, c. 13. whom the Greek Canonists interpret to be ſuch as then were fixed in Country-Cures, and this Council was held ten years before the Council of Nice. In the time of the firſt Council of Orange, A. D. 441. expreſs mention is made of the Right of Patronage reſerved to the firſt Founders of Churches, c. 10. viz.

If a



If a Bishop built a Church on his own Land in another Bishop's Diocese, yet the right of presenting the Clerk was reserved to him. And this was confirmed by the second Council of Arles, c. 36. A. D. 452. By the Constitution of the Emperour Zeno, A. D. 479. the Rights of Patronage are established, upon the agreements at first made in the endowments of Churches. This Constitution was confirmed by Justinian, A. D. 529. and he allows the nomination and presentation of a fit Clerk: And the same were settled in the Western Church; as appears by the ninth Council of Toledo, about A. D. 650. and many Canons were made in several Councils about regulating the Rights of Patronage, and the endowments of Churches, till at last it obtained by general consent that the Patron might transmit the right of presentation to his heirs, and the Bishops were to approve of the Persons presented, and to give institution to the Benefice. The Barons of England in the Epistle to Gregory IX. plead, That their Ancestours had the Right of Patronage, from the first planting of Christianity here. For those upon whose Lands the Churches were built, and at whose cost and charges they were erected, and by whom the Parochial Churches were endowed, thought they had great Reason to reserve the Nomination of the Clerks to themselves. And this Job. Sarisburiensis saith, was received by a general custom of this whole Kingdom. So that the Right of Patronage was at first built upon a very reasonable consideration; and hath been ever since received by as universal a Consent as any Law or Custom among us. And the onely Questions now remaining are, whether such a Consent can be made void by the Dissent of some few Persons, who plead it to be their inherent Right to choose their

C. si quis 15.  
Cod. de Sa-  
crof. Eccles.

Nov. 57.

Nov. 123.  
c. 18.

Matt. Paris  
ad A. 1239.

Joh. Sarisb.  
Ep. 6. & 119.

own

*own Pastours?* and supposing, that it might be done, whether it be *reasonable* so to doe? And I conclude, that,

6. Things being thus settled by *general consent and established Laws* there is no ground for the *People* to resume the liberty of *Elections*: (1.) because it was *no unalterable Right*, but might be passed away; and hath been by *consent* of the *People* upon good considerations, and (2.) because no such inconveniencies can be alleged against the settled way of disposal of *Living*s, but may be remedied by *Laws*; far easier, than those which will follow upon the *Peoples* taking this *Power* to themselves, which cannot be done in a *divided Nation*, without throwing all into remediless confusion. (3.) Because other *Reformed Churches* have thought this an *unreasonable pretence*. *Beza* declaims against it, as a thing without any ground in *Scripture*, or any right in *Antiquity*, and subject to infinite disorders. In *Sweden* the *Archbishop* and *Bishops* are appointed by the *King*: and so are the *Bishops* in *Denmark*; In other *Lutheran Churches*, the *Superintendents* are appointed by the several *Princes* and *Magistrates*: and in these the *Patrons* present before *Ordination*. The *Synod of Dort* hath a *Salvo* for the *Right of Patronage*, *Can. Eccles. 5*. In *France* the *Ministers* are chosen by *Ministers*; at *Geneva* by the *Council of State*, which hath *Power* to depose them. And it would be very strange, if this *inherent and unalterable right* of the *People* should onely be discovered here; where it is as unfit to be practised, as in any part of the *Christian world*.

Epist. 83.

Ritterhus.  
ad Novell.  
p. 1. c. 7.  
n. 36, 37.

But Mr. B. is unsatisfied with any *Laws* that are made in this matter ; for when the objection is put by him, *That the People chose the Parliament who make the Laws which give the Patrons Power, and therefore they now consent ;* he saith, *this seemeth a Jest ;* for, he saith, 1. *It cannot be proved that all the Churches or People gave the Patrons that Power.* 2. *They never consented that Parliaments should do what they list, and dispose of their Souls, or what is necessary to the saving of their Souls.* 3. *They may as well say, that they consent to be baptized and to receive the Sacraments because the Parliament consented to it.* 4. *Their forefathers had no power to represent them by such consenting.* 5. *The obligation on the People was Personal, and they have not God's consent for the transmutation.*

*Treatise of  
Episcop. p. 2.  
p. 123.*

So that one would think by Mr. B.'s Doctrine, all *Laws* about *Patronage* are void in themselves ; and all *Rights of Advowson* in the *King*, or *Noblemen* and *Gentlemen*, or *Universities* are meer *Usurpations*, and things utterly unlawfull among *Christians*, since he makes such a *personal obligation* to choose their own *Pastours* to lie on the *People*, that they cannot transfer it by their own *Act*. But upon second thoughts I suppose he will not deny, that the *freedom* of *Publick Churches* and the *endowments* of them, do lie within the *Magistrates Power*, and so binding *Laws* may be made about them ; unless he can prove that the *Magistrates Power* doth not extend to those things which the *Magistrate gives*. And if these may be justly settled by *Laws*, then the *Rights* of *Patronage* are as just and legal *Rights* as men have to their *Estates* ; and consequently every *Minister* duly presented

sented hath a *legal Title to the Temple and Tithes*, as Mr. B. calls them. *But this doth not, saith he, make a Minister for their Souls, and the Parliament cannot dispose of their Souls.* The meaning of all which is, if the People be humorsome and factious, they may run after whom they please, and set up what *Minister* they please, in opposition to Laws. And so for instance, suppose a Parish be divided in their Opinions about Religion, (as we know too many are at this day) all these several parties, *viz. Anabaptists, Quakers*, yea and *Papists* too, as well as others, will put in for an equal share in what concerns *the care of their Souls*, and consequently, may choose a several Pastour to themselves, and leave the *Incumbent* the bare possession of *the Temple and Tithes*. But if there be no other objection, this may be thought sufficient, *that he was none of their choosing*, being imposed upon them by others, who could not *dispose of their Souls*. By which means, this pretence of *taking care for their Souls*, will be made use of, to justify the greatest disorder and confusion, which can happen in a Church. For, let the Person be never so worthy in himself, the *People* are still to have their *liberty of choosing* for themselves. And who are these *People*? Must all have equal Votes? then according to Mr. B.'s opinion of our *Churches*, the worst will be soonest chosen; for why should we not think the *worst People will choose their like* as well as the *worst Patrons*, and the *worst Bishops*? But if the *Profane* must be excluded, *by what Law*? Is it because they have *no right to the Ordinances*? But have they *no right to their own Souls and to the care of them*? therefore they are equally concerned with others. Yet let us suppose all these excluded, as

*no competent Judges*; shall all the rest be excluded too, who are *incompetent Judges*? then I am afraid, there will not be many left. And whatever they pretend, the *People* where they do choose, do truit other mens Judgments, as well as where the *Patrons present*; and to prevent popular tumults, such elections are generally brought by a kind of *devolution* to a few Persons who are entrusted to choose for the rest. But if all the *People* were left to choose *their own Pastours*, it is not to be imagined, what parties and factions, what mutual hatreds, and perpetual animosities, they would naturally fall into on such occasions. Do we not daily see such things to be the fruits of popular elections, where men are concerned for the strength and reputation of their Party? What envying and strife, what evil speaking and backbiting, what tumults and disorders, what unchristian behaviour in general, of men to each other, do commonly accompany such elections? Which being the natural effects of mens passions stirred up by such occasions, and there being so much experience of it in all Ages of the Christian Church, where such things have been; I am as certain, that *Christ* never gave the *People* such an unalterable Right of choosing their own Ministers, as I am, that he designed to have the peace and unity of the Church preserved. And of all Persons, I do the most wonder at him, who pretends to discover the *Onely way of unity and concord among Christians*, that he should so much, so frequently, so earnestly insist upon this; which if it be not the *onely*, is one of the most effectual ways to perpetuate disorder and confusion in a broken and divided Church. And so much for the Plea for Separation, taken from the *Peoples Right to choose their own Ministers*.

SECT. 26. Having thus dispatched all the *Pleas* for Separation, which relate to the *Constitution* of our Church, I come to those which concern the *Terms* of Communion with us; which are said to be unlawful.

Mischief of  
Impositions,  
p. 41.

Vindic. of  
Non-conf.  
p. 13.

Dr. Falkner's  
Vindication of  
Liturgies,  
1680.

One of the chief *Pleas* alledged for Separation, by Dr. O. and Mr. A. is, that many things in the constant total Communion of Parochial Churches are imposed on the Consciences and Practices of men, which are not according to the mind of Christ. These are very general words; but Dr. O. reckons up the particulars, which (setting aside those already considered) are, the use of the Aëreal sign of the Cross, kneeling at the Communion, the Religious observation of Holy-days; and the constant use of the Liturgy in all the publick Offices of the Church. As to this last, I shall say nothing, it being lately so very well defended by a learned Divine of our Church. To the other, Mr. B. adds, the use of Godfathers and Godmothers; and now I am to examine what weight there is in these things, to make men seriously think Communion with our Church unlawful.

When I found our Church thus charged with prescribing unlawfull terms of Communion, I expected a particular and distinct proof of such a charge, because the main weight of the Cause depended upon it. And this is the method we use in dealing with the Church of Rome. We do not run upon general charges of unscriptural Impositions, and things imposed on mens Consciences against the mind of Christ; but we close with them upon the particulars of the charge, as Worship of Images, Invocation of Saints, Adoration of the Host, and we offer to prove by plain Scripture,

ture, that these are *forbidden* and therefore *unlawfull*. But I find no such method taken or pursued by our *Brethren* ; onely we are told over and over, that *they judge, they think, they esteem them unlawfull* ; and *they cannot be satisfied about them* ; but for particular arguments to prove them *unlawfull* I find none ; which makes the whole charge look very suspiciously. For men do not use to remain in *generals*, when they have any assurance of the *Goodness* of their *Cause*. Yet, to let the Reader see that I decline nothing that looks like argument in this matter, I shall pick up every thing I can find, which seems to prove these *terms* of our *Communion* to be *unlawfull*, or to justify their *Separation*.

In the *Epistle* before my *Sermon* I had used this Argument against the *present Separation*, " that if it  
 " be lawfull to separate on a pretence of greater pu-  
 " rity, where there is an agreement in *Doctrine* and  
 " the *substantial parts of Worship*, as is acknowledged  
 " in our *Cause* ; then a bare difference of opinion, as  
 " to some *circumstantial* of *Worship* and the *best Con-*  
 " *stitution* of *Churches* will be sufficient ground to  
 " break *Communion* and to set up *new Churches* ;  
 " which, considering the great variety of mens fan-  
 " cies about these matters, is to make an infinite Di-  
 " visibility in *Churches*, without any possible stop  
 " to further *Separation*.

This Argument others were willing to pass over, but Mr. *A.* in his *Preface*, undertakes to answer it in all the parts of it ; which being so material to our business, I shall now distinctly consider : and like an able Disputant he allows nothing at all in this Ar-



gument ; for he denies the *Supposition*, viz. *that there is any such agreement in Doctrine and the substantial parts of Worship* ; he denies the *first consequence* ; and as though that were not sufficient, he denies the *re-moter consequence* too. And what Argument can stand before a man of such prowess in disputing ?

1. He denies an *Agreement in Doctrine*, which I have already shewed was allowed by all *Dissenters* before him, from the days of R. Brown to Mr. A. But we must not mistake him, for as fierce as he seems to be at first, yet let him but have scope to shew some tricks of Wit, and trials of his skill in fencing ; and he is as tame and yielding as you would wish him ; for at last he confesses *they generally agree with the Doctrine contained in the 39 Articles* ; and but for meer shame, he would have said *all* ; for I never heard of one before him made any scruple of it. And this is the *Doctrine* established in this Church ; and if there be an *Agreement in this*, then this *Supposition* is granted.

Vindication,  
p. 22.

2. As to *substantial parts of Worship* ; he denies an *Agreement in this* too : although Dr. O. saith, *we are agreed in the substantial parts of Religion* ; and I hope the *parts of Worship* are allowed to be some of them. But he pretends *not to know what we mean by the difference between the parts of Worship, making some substantial, and others circumstantial* ; and then he offers to prove that *our Church appoints new substantial parts of Worship*, and therefore he must know one from the other ; and after he hath spent some leaves in the proof of that, at last he fairly concludes, *that there is a difference at least in a circumstantial part of Worship.* But

But because this is a weighty charge against our Church, I shall take the more pains to consider it, because the main objection against our Ceremonies lies under it, and that which most sticks with the more sober Nonconformists.

Mr. A's charge about a *substantial part of Worship* being appointed by our Church, is thus drawn up: *An outward visible sign of an inward invisible grace, whereby a person is dedicated to the profession of, and subjection to the Redeemer, is a substantial part of Worship.* Now this he chargeth our Church with, but gives no instance; but the *sign of the Cross* after baptism, is that which he means: which Mr. B. calls *the transient dedicating Image of the Cross.* For the clearing of this, it will be necessary to shew,  
 1. What we mean by a *substantial part of Worship.*  
 2. How it appears that the *sign of the Cross* is made no *substantial part of Worship* by our Church.

1. What we mean by a *substantial part of divine Worship.* For I have observed, that the want of a clear and distinct notion of this, hath been one of the greatest occasions of the *Scruples* of the most conscientious *Non-conformists.* For being afraid of displeasing God, by using any other *parts of Worship*, than himself hath appointed; and looking on our Ceremonies, as *real parts of divine Worship*, upon this reason they have thought themselves obliged in conscience, at least to forbear the use of them. The great principle they went upon was this, *that whatever was any ways intended or designed for the Worship of God, was a real and substantial part of his Worship*; and when their Adversaries told them that *Divine In-*  
*stitution*

*stitution* was necessary to make a part of *Worship*; their answer was, that *Divine Institution* did not make that a part of *Worship* which was none, but that to be a part of true *Worship*, which otherwise would be a part of false *Worship*. In the mean time, they did not deny the lawfulness of the application of common circumstances to *Acts* of Religious *Worship*, as Time and Place, &c. but the annexing any other Rites, or Ceremonies to proper *Acts* of Religious *Worship* (as the sign of the Cross to Baptism) they supposed to be the making new substantial parts of *Divine Worship*; and therefore forbidden by all those places of *Scripture*, which imply the *Scripture* it self to be a perfect Rule of *Worship*. This as far as I can gather is the strongest Plea of the *Non-conformists* side, which I have represented with its full advantage, because my design is, if possible, not so much to confute, as to convince our *Dissenting Brethren*.

Let us then seriously consider this matter, and if we can find out a plain discernible difference between substantial parts of *Divine Worship* and mere accidental appendices, this discovery may tend more to disentangle scrupulous minds, than the multiplying of arguments to prove the lawfulness of our Ceremonies. And that we may better understand where the difficulty lies, these following things are agreed on both sides.

I. That besides proper *Acts* of *Worship* there are some Circumstances which may be differently used, without setting up new parts of *Worship*. As for instance, *Adoration* is a substantial and proper *Act* of *Divine Worship*; but whether that *Adoration* be performed

formed by *prostration*, or by *bowing*, or by *kneeling*, is in it self *indifferent*; and no man will say, that he that makes his *adoration kneeling* makes another *new part of Worship*, from what he doth who performs it *standing* or *falling on his face*. And so, if the *Ancient Eastern Church* did at certain times forbid *kneeling* in *acts of Adoration*; this doth not prove that they differ'd in point of *Adoration* from the *Western Church* which requires *kneeling* in the same *Offices of Divine Worship*; because they agreed in the *act of Adoration*, but onely differ'd in the manner of expressing it.

2. That *Divine Institution* makes those to be *necessary parts of Worship* which of themselves are not so. As is plain in the *Sacraments of the New Testament*; which of themselves are no *necessary substantial parts of the worship of God*; but onely become so, by being appointed by *Christ*. So under the *Law*, many things meerly *ritual and ceremonial* in themselves, yet by vertue of *Divine appointment* became *substantial parts of Divine Worship*.

3. That for men to make *new Parts of Divine Worship* is *unlawfull*. For that is to suppose the *Scripture* an *imperfect Rule of Worship*; and that *Imperfection* is no fault; and consequently that our *Saviour*, without cause, found fault with the *Scribes and Pharisees* for their *Traditions*.

4. That there are many things which may be done in the *Worship of God*; which are not forbidden to be done unless they be *Parts of Divine Worship*. For, if the supposed reason of their *prohibition*, be  
their

their being made *Parts of Divine Worship*, if it be made appear, that they are not so, then it follows they are not forbidden.

5. That what is neither *forbidden directly*, nor by consequence is *lawfull* and may be practised in the *Worship of God*. For although Mr. A. quarrels with me, for saying, they require *express Commands* to make things *lawfull* in the *Worship of God*; yet he allows, that what is not required either *directly* or by consequence is *unlawfull*; and by parity of Reason, what is not forbidden in the same manner must be *lawfull*.

*Mischief of  
Impos. p. 29.*

Secd. 27. It remains now to find out those certain *notes and marks of distinction* in this matter, as may give satisfaction to the consciences of men, in the difference between *innocent Ceremonies*, and *superstitious parts of Divine Worship*. For the difference here doth not lie in supposing some things of *Divine Institution* which are not, but in making those to be *parts of Divine Worship* which are not. And that may be done these ways.

1. By supposing them to be so *necessary*, that the *doing* them would be a thing *pleasing* to God, and the *omitting* of them would be a thing *displeasing* to God, although there were no *humane Law* which required the doing of them. For, where there is no obligation by vertue of any humane Law and yet men suppose they should *please God* by doing, or *displease God* by not observing some particular *Ceremonies*; it is a sign they esteem those to be *parts of Divine Worship*. And this was the case of the *Scriber* and

and *Pharisees* whom our *Saviour* reprov'd, not so much for their *frequent washings*, as for supposing that a mans *Conscience* was *defiled*, if he did not observe them. For they had taken up an opinion among them, (as *H. Grotius* observes) that any thing that was touch'd by a Person unclean by the Law, did communicate an uncleanness first to their Bodies, and then to their Souls; but that this ceremonial washing did purifie both Body and Soul: upon which supposition, they concluded this *washing* so necessary a *part of God's Worship*, that the doing of it was a thing very pleasing to God, and the omission of it must be displeasing to him, because it left an inward defilement upon their Consciences, which might have been removed by the use of it. But it is lately pleaded by Mr. A. that this *washing of hands* among the *Jews* condemn'd by our *Saviour*, was just of the nature of our Ceremonies, being onely observed as a command of their Superiours not repugnant to the Law of God, but rather more agreeable to it than our Ceremonies are: from whence he infers, that all Traditions, Canons, Injunctions, concerning unnecessary things are contrary to the Law of God, and consequently invalid and not obligatory. But I say, the Reason of our *Saviour's* opposing the *Pharisees* about this matter, was not because a thing in it self unnecessary, was determin'd by their Superiours, but because of the *superstitious opinion* which the *Pharisees* had concerning this *washing* with respect to the Consciences of men. And that I shall prove 1. From the force of our *Saviour's* reasoning. 2. From the general sense of the *Jews* concerning it.

*Matt. 15. 11.*  
19, 20.

*Exercit. on*  
*Matt. 15.*  
1, 9.

p. 23, 25.

p. 28.

1. From the force of our *Saviour's* reasoning: which will appear, by observing what He proves, viz. that they set up their *Tradition* above the *Law*. v. 3. *Why do you also transgress the Commandment of God by your Tradition?* and v. 6. *Thus ye have made the Commandment of God of none effect by your Tradition.* v. 9. *Full well ye reject the Commandment of God, that ye may keep your own Tradition.* Our *Saviour* here proves by a plain and undeniable Instance about the *Vow Corban*, that they did believe their *Traditions* to have a force *superiour* to the *Law*; else it were impossible they should suppose such an *arbitrary Vow* should supersede the obligation of the *Law*, as to the duty which *Children* owe to their *Parents*; but from hence it appeared that they believed the keeping of this *Vow* to be a thing more pleasing to *God*, than relieving their *Parents*, and so they esteemed it a *more necessary* and *substantial* part of *Divine Worship*. The force of his Argument then extends to all things which they looked on as things pleasing to *God*, on the account of the *Tradition* of their *Elders*; for he argued against the main supposition, the truth of which he proves by a clear instance, where the *Tradition* did contradict the *Law*. (And since by this, it appeared, that they thought their *Tradition* to over-rule the *Law*, it was no wonder they set up others equal to it; and thought mens consciences strictly obliged to observe them. But how doth the argument reach to the present case, viz. Because that when their *Traditions* contradicted the *Law*, they were not to be observed; therefore, not, when agreeable; unless he rejected all kind of *Traditions*? I answer, the *Pharisees* did think a man's *Conscience* defiled if he did not observe that *Tradition*, as appears by what follows,



follows, when he taught the People upon this occasion, v. 11. *That which entreteth into the mouth defileth not a man; but that which cometh out of the mouth defileth a man.* This was the *Doctrin* Christ taught the People with respect to this dispute with the *Pharisees*: which signified nothing, unless the opinion among them was, that eating of bread with unwashen hands, did really defile a man's *Conscience* towards God. At which the *Pharisees* were much offended, as the *Disciples* told him, v. 12. and they were not so very well satisfied, but they desire a further explication of this matter from himself; which he gives them, v. 17, 18, 19. where he shews that no *defilement* could come to mens *Consciences* meerly by what they did eat; but that mens *inward lusts* were the things which *defiled them*, for these were the source of those *wicked actions*, which were most displeasing to God. And so he concludes his Discourse, v. 20. *These are the things which defile a man, but to eat with unwashen hands defileth not a man.* From whence it follows, that the main thing in dispute was, whether this *Ceremony* of *washing hands* could be omitted, without *defiling the conscience*? or else our *Saviour's* conclusion doth not reach the Question. But if the *conclusion* was contrary to the *Pharisees Doctrin*, then they must look upon this *Ceremony* of *washing of hands*, as a part of *Worship* equal to the *Law of God*, and which men pleased God by doing, and displeased him by omitting it; not meerly with respect to the *command* of *Superiours*, but as they supposed some lesser guilt upon the *Conscience* might be *expiated* by it, which would remain, if they did not use it.

p. 17.

Excerpta  
Gomar. c. 1.  
§ 5.

Mark 7. 4.

2. From the *general sense* of the *Jews*. Even Mr. A. himself, in the very same discourse, where he would make *this washing of hands like our Ceremonies*, quotes several passages of the *Talmudists*, to prove *that they equalled their Traditions with the Laws of God; and sometimes set them above them; and particularly of this Tradition he saith, It is a saying of the Talmud, that he that eats bread with unwashed hands, sins as grievously as if he lay with a Whore.* Which is a saying of R. Ase in *Sota*; and abundantly proves, that this was not looked on as an *indifferent Ceremony*, but as a thing, whose omission brought a guilt on the Conscience. And I wonder Mr. A. did not discern, that by this one saying, he overthrew all the rest of his discourse: but this opinion is not built on the saying of any *Rabbi*, but on a constant *Tradition* among them, which they derive from the *days of Solomon*; who, they say, *appointed it first, when they did eat of Sacrifices*; afterwards, the *wise men applied it to the Terumah*, and at last *Hillel and Schammai decreed it ought to be observed for their greater purification, before the eating their common Meals.* And the *Pharisees* placing the greatest part of their *Religion* in the nice observance of such *Traditions*, thought themselves so much more holy than others, as they did more carefully avoid the defilements of common Conversation; and for that reason they observed *this washing* especially when they had been in promiscuous company. For they thought themselves defiled by any *touch from the ordinary sort of People*; and this, *Maimonides* saith, *They looked on, as a peculiar part of Sanctity*; and the more strict and punctual they were in this, the more holy they were accounted. Therefore in the

*Talmud*

Talmud one *John the Son of Gudged* is particularly admired for his Sanctity, because he exceeded others in the niceness of washing his hands. And they have a saying in the *Misna* to this purpose, *The Garments of the common People, are a pollution to the Pharisees, the Garments of the Pharisees to those that eat the Terumah, and theirs to those that eat of the Sacrifices, and theirs to those that touched the water of cleansing.* So that they had different degrees of Sanctity about this matter of washing, none of which was imposed for the sake of cleanliness, but from the supposition of some inward purification they obtained by it, from the common filthiness of the world. And upon this principle, even the vessels of the Temple were to be washed all over, if they were but touched by the common People. In the washing their hands, they put a difference between that before, and that after meat; the latter they accounted a matter of liberty, or at least onely for health to wash off the dangerous saline particles which they supposed to remain; but the former was required for inward purification; which they require so strictly, that if water may be had within four miles, a Jew is bound not to eat till he hath washed, no not with a fork; and in case none can be had, then he is to cover his hands and so eat; nor can he take meat from another in his mouth, untill his mouth be first washed. If there be no more water than will serve for his drink, he must part with enough of it to wash his hands; and therefore *R. Akiba* in prison said, *He would rather perish with thirst than want water to wash his hands.* And they say, *Whosoever disesteems this Custom, deserves not onely excommunication but death too.* Since all this is evident from the most authentick Writers among the Jews, I cannot but admire

Chagiga c. 2.  
Sult.

Erub in  
f. 21.

mire at Mr. A's design, who would make the world believe, that this was no more than an *indifferent Ceremony* among the *Jews*, that was onely required for *Order* and *Decency*, as *our Ceremonies* are, when those very *citations* he brings from *Buxtorf* and *Dr. Lightfoot* do manifestly prove the contrary. This I thought necessary to be cleared, because this is the chief place in the *New Testament* which they bring to prove the *unlawfulness* of *our Ceremonies*.

From hence it now appears that the reason of *Christ's* condemning that *Ceremony* of *washing of hands*, was not upon the account of *Decency*, but a *superstitious Opinion* they had concerning it, that it did expiate a lesser kind of *guilt* and *spiritual filthiness* which they contracted by the *impure touches* of men less holy than themselves. And this the *Pharisees* more wondred at in *Christ's Disciples*, because it was a *Rule* among them, that the *Disciples of the Wise* ought to be more strict in these cases than others, because these things tended to advance the reputation of their holiness, among the *People*. And where such an opinion prevails, there such *Ceremonies* are made parts of *Divine Worship*.

Bellarmin. de  
effectu Sa-  
cra. l. 2.  
c. 31. Scđ.  
tertia.

Scđ. 28. And thus it is in many of the *Ceremonies* of the *Roman Church*, which their *Divines* assert to have a *purifying and cleansing faculty* as to the *Souls* of men; not for *justification* of men from mortal sins, but for other *spiritual effects*, and taking away the guilt of *venial sins*. For say they, no doubt they are *effectual* for the ends to which the *Church* appointed them, and of this, there is no dispute among *Catholicks*. And withall, they add, That it is probable that the *Church* hath

hath power to appoint Ceremonies in such a manner, that they may produce these effects, *ex opere operato*, as the Sacraments do justification, because Christ hath left it in the power of the Church to apply his merits for lesser effects, having appointed the Sacraments himself for the greater. But Bellarmin thinks this latter part disputable concerning the *opus operatum* of Ceremonies; but as to the former, *viz.* by way of impetration, he saith, it is past all doubt among Catholicicks. So, as to the sprinkling of Holy Water, Bellarmin saith, it is no meer significant Ceremony; but it is effectual for the blotting out of venial sins; and he quotes Saint Thomas, and Dom. à Soto, and Gratian for it; who produceth the Canon of Alex. 1. whereby it appears it was first instituted *ut ea cuncti aspersi sanctificentur & purificentur*; that all that were sprinkled might be sanctified and purified by it. In the prayer of Consecration for the Salt to make holy Water, one expression is, that it might be wholesome both to Body and Soul; and the Water is consecrated to drive away the power of the Devil. Azorius saith, that holy Water cleanseth venial sins, *ex opere operato*, and drives away Devils. Greg. de Valentia agrees in the thing, but is not so peremptory in the manner. But Marsilius Columna hath written a whole Book of the admirable effects of this Ceremony. And so for the sign of the Cross, Bellarmin attributes wonderful effects to it, for driving away Devils and Diseases, and sanctifying the things it is applied to: and he saith, it hath power against the Devil *ex opere operato*. Pet. Thyrenus the Jesuit, attributes a proper efficiency to the sign of the Cross against the power of the Devil. Coccinus saith it is a terror to the Devils, and very beneficial to mankind. Which makes me wonder at Dr. Ames his diffidence

Bell. de cultu  
Sancti. l. 3.  
c. 7. § Nota.

Benedict.  
Saltu ad a-  
quam lustral.  
Pastoral. de  
Sacr. Bap.  
Azor. Instit.  
Moral. l. 4.  
c. 11.  
Greg. de Va-  
lent. To. 4.  
disp. 7. q. 4.  
puncto 1.  
Marsil. Co-  
lumnæ Hy-  
dragiologia.  
Bell. de  
Imag. l. 2.  
c. 30.  
Thyren. de  
loci insect.  
p. 3. c. 68.  
Thesaur.  
Cathol. To. 1.  
l. 2. art. 9.

ingenuity

*Fresh Suit  
against Ce-  
rem. p. 70.  
p. 427.  
Cassander,  
Consult.  
art. 7. & 9.*

*To. 4. disp. 3.  
q. 1. p. 4.*

*Preface to  
the Common-  
Prayer.  
Can. 30.*

ingenuity, when he would go about to make the Doctrine of our Church about Ceremonies not to differ from that of the Church of Rome. It is true, Cassander and some few others, talk at another rate; and Cassander himself saith, *the best men on both sides were agreed about these matters.* But we are not to take their general sense from such as Cassander; especially when their publick Offices speak the sense of their Church better than Cassander. *Greg. de Valentia* indeed, saith, *it is a lie that they attribute as much to Ceremonies as to Sacraments:* and in truth they do it not; for they attribute Justification to the Sacraments, and the expiation of the remainder of venial sins to the use of Ceremonies. However, since they attribute so spiritual effects to them; it is an argument they look upon them as real parts of Divine Worship, as much as they do on Prayer, with which they compare them in point of efficacy. But with what face can this be objected against our Church; which utterly rejects any such spiritual efficacy, as to the Ceremonies that are retained among us; and declares that they are no otherwise received in our Church, than as they are purged from Popish Superstition and Error. And therefore all opinion of merit and spiritual efficacy is taken from them; which do make them to be parts of Divine Worship; which being removed, they remain onely naked Ceremonies, i. e. as Cassander well expresses it, *Words made visible, or teaching Actions;* whose design and intention being towards us, and not towards God, they cannot be thought to be made parts of Divine Worship, although they be used in the performance of them. As if the Christians in the East did wear the badge of a Cross upon their Arms, at some solemn days, as on

*good*

good Friday at their *devotions*, to distinguish them from *Turks* and *Jews*; would any one say, that they made this badge a part of *Divine Worship*? But when they see the *Papists* on that day using the most solemn postures of adoration to the *Crucifix*, they might well charge them with making this a part of *Divine Worship*. So that the distinction between these two, is not so hard to find, if men apply their minds to the consideration of it.

2. Men may make *Ceremonies* to become parts of *Divine Worship* if they suppose them *unalterable*, and *obligatory* to the *Consciences* of all *Christians*: for this supposes an *equal necessity* with that of *Divine Institution*. If men do assert so great a *Power* in the *Church*, as to appoint things for *spiritual effects*, and to oblige the *Consciences* of all *Christians* to observe them; it is all one as to say, the *Church* may make new parts of *Worship*. But this can with no colour be objected against a *Church* which declares as expressly as it is possible, that it looks on the *Rites and Ceremonies* used therein, as things in their own nature indifferent and alterable; and that changes and alterations may be made, as seems necessary or expedient to those in Authority: And that every Country is at liberty to use their own *Ceremonies*; and that they neither condemn others nor prescribe to them. What can more express the not making *Ceremonies* any parts of *Divine Worship* than these things do. And thus I have at once shewed, what we mean by substantial parts of *Divine Worship*, and that our *Church* doth not make any human *Ceremonies* to be so.

Preface to  
Common  
Prayer.

Seco<sup>d</sup>



*Señ. 29.* I now come particularly to examin the charge against our Church. For Mr. A. saith, *An outward visible sign of an inward invisible grace, whereby a person is dedicated to the profession of and subjection to the Redeemer, is a substantial part of Worship.* I answer,

1. An *outward visible sign* between men representing the *duty or engagement* of another, is *no part of Divine Worship* at all, much less a *substantial part* of it. There are some *visible signs* from God to men, representing the *effects* of his Grace to us; and those we call *Sacraments*; there are other *signs* from men to God, to testify their *subjection* and *dependence*, and these are *acts of Worship*; and there are *signs* from men to men to represent some other thing besides the bare action; and these are *significant Ceremonies*, such as the *Cross* in *Baptism* is. For, after the *Child* is baptized and received into the Church, the sign of the *Cross* is used in token that hereafter he shall not be ashamed to confess the faith of *Christ crucified*, &c. To whom is this token made? Is it to God? no certainly. If it were a permanent sign of the *Cross*, would it be for a *Testimony* to God, or to Men? When the *Primitive Christians* used the sign of the *Cross* in token they were not ashamed of *Christ crucified*, was this a *dedicating sign* to God, or a *declarative sign* to men? And what if it represents *subjection to Christ* as the Redeemer? must it therefore be such an *outward visible sign* of *inward invisible Grace*, as the *Sacraments* are? It represents the *Duty* and not the *Grace*; the *Duty* is ours and may be represented by us; but the *Grace* is Gods and therefore he must appoint the *signs* to represent and convey that, because he alone is the *Giver* of it.

2. The

2. The *Cross* in *Baptism* is not intended by our Church for a sign of immediate dedication to God, but of obligation on the person. It is true, that in the 30 Canon it is said, that this Church retains the sign of the Cross, following the example of the Primitive and Apostolical Churches; and accounteth it a lawfull outward Ceremony and honourable badge, whereby the Infant is dedicated to the service of him who died upon the Cross. But for the right understanding thereof, we must consider, That *Baptism* is declared to be compleat before; so that the sign of the Cross adds nothing to the perfection or vertue of it, nor being omitted, takes nothing from it; as it is there expressed as the sense of this Church. This therefore, is no part of the *Baptismal Dedication*. And the Minister acts in a double capacity, when he doth baptize, and when he signs with the sign of the Cross: when he baptizeth, he acts by vertue of Authority derived from Christ, *I baptize thee in the Name of the Father, &c.* Which being done, and the Child thereby solemnly dedicated to God in *Baptism*; he then speaks in the name of the Church, varying the number; *We receive this Child into the Congregation of Christ's Flock, and do sign him with the sign of the Cross, &c. i. e. We Christians that are already members of Christ's Flock do receive him into our number;* and in token of his being obliged to perform the duty belonging to such a one, do make use of this sign of the Cross, as the Rite of Admission into the Church, and of his obligation to behave himself, as becomes a Christian. And if we consider the sign of the Cross in this sense, as no doubt it was so intended, all the difficulties about a

*Plea for  
Peace,  
p. 178,  
179.*

Defence of  
the Plea,  
p. 42.

sir, will soon appear to be of no force. For why may not the *Church* appoint such a *Rite of Admission* of one of her *Members* declaring it to be *no part of Baptism*? Let us suppose an adult person to be baptized, and immediately after *Baptism* to be admitted a *Member* of an *Independent Church*; and the *Ceremony* of this admission to be holding up of his hand in token of his owning the *Church-Covenant*, i. e. of promising to live as a *Church-member* ought to doe among them; the *Pastour* of the *Church* then baptizes him, and immediately after, upon the holding up of his hand in token of his owning the *Church-Covenant*, he saith in the name of the *Church*, we receive thee into this *Congregation*, and accept of thy holding up of thy hand as a token that thou wilt hereafter behave thy self as a *Church-member* ought to do among us. What harm is there in all this? And yet is not this a *Professing, Dedicating, Covenanting, Symbolical, Sacramental Sign*, as much as the *Sign of the Cross* is among us? Doth not holding up the hand signify and represent? Is it not therefore a significant and symbolical *Ceremony*? Doth it not import an obligation lying on the person? Is it not therefore dedicating, covenanting, and sacramental, as much as the *sign of the Cross*? Why then should this be scrupled more than the other?

Plea for  
Peace,  
p. 18.

And by this Mr. B's great mistake appears about this matter; who supposeth that the *Minister* speaketh in the name of *Christ* when he signs with the *sign of the Cross*; and as *God's Officer* from him, and so dedicates him by this sign to the service of him that died upon the *Cross*; whereas the *Minister* in that Act speaks in the name of the *Church*, as evidently appears

pears by those words, *We receive him into the Congregation of Christ's Flock*; and then follows, as the solemn rite of Admission, *And do sign him with the sign of the Cross, &c.* All publick and solemn Admissions into Societies, having some peculiar Ceremony belonging to them. And so as Baptism besides its sacramental Efficacy is a Rite of Admission into Christ's Catholick Church; so the sign of the Cross is into our Church of England: in which this Ceremony is used, without any prescription to other Churches.

Se<sup>c</sup>t. 30. But saith Mr. B. *though the sign of the Cross may be lawfull, as a transient, arbitrary, professing sign; yet not as a dedicating sign, and as the common professing symbol of baptized Persons.* If it be lawfull in the former sense, I cannot understand how it should be unlawfull in the latter. Yes, saith he, *the instituting of the latter belongs to God onely.* How doth that appear? *Because he hath made two Sacraments already for that end.* True, but not onely for that end; but to be the means and instruments of conveying his Grace to men; which none but God himself can doe, and therefore none but he ought to appoint the means for that end. And we account it an unsufferable insolency in the Roman Churches, for them to take upon them to make application of the Merits of Christ to Rites of their own Institution; which is the onely possible way for a Church to make new Sacraments; but if every significant custom in a Church must pass for a new Sacrament, then sitting at the Sacrament is a new Sacrament, because we are told it betokens rest and Communion with Christ; then putting off the Hat in Prayer is a new Sacrament, because it is a professing sign of Reverence; then

Christian Divinity.  
Ecclesiastical  
Cases,  
2. 113.

then laying on the hand, and kissing the Book in swearing are new Sacraments, because they are publick symbolical Rites. But saith Mr. B. it belongeth onely to the King to make the common badge or symbol of his own Subjects. Yet I hope, every Nobleman or Gentleman may give a distinct Livery without Treason. And therefore why may not every Church appoint its own Rite of admission of Members into its Body? But the obligation here is to the common duties of Christians. And is not every Church-member bound to perform these? That which is peculiar, is the manner of admission by the sign of the Cross; and this Rite our Church imposes on no others but its own Members, i. e. makes it necessary to none else; and to shew it to be onely a solemn Rite of Admission, it allows it to be forborn in private Baptism. But saith Mr. B. Christs Sacraments or Symbols are sufficient, we need not devise more, and accuse his Institutions of insufficiency. If it be lawfull, the Church is to judge of the expediency; and not every private person. And to appoint other Rites that do not encroach upon the Institutions of Christ, by challenging any effect peculiar to them, is no charging them with insufficiency. Well, saith Mr. B. but it is unlawfull on another account, viz. as it is an Image used as a medium in God's Worship, and so forbidden in the Second Commandment. He may as well make it unlawfull to use Words in God's Worship, for are not they Images and represent things to our minds, as well as a transient sign of the Cross? Nay, doth not Mr. B. in the same place make it lawfull to make an Image an Object or Medium of our consideration exciting our minds to Worship God? as he instanceth in a Crucifix, or historical Image of Christ, or some holy man.

If

If any *Divine* of the *Church of England* had said any thing to this purpose, what out-cries of *Popery* had been made against us? How many *Advances* had we presently made for letting in the *grossest Idolatry*? How many *Divines* of the *Church of Rome* had been quoted, to shew, that they went no further and desired no more than this? Yet the *transient sign of the Cross*, without any respect to *Worship*, is condemned among us, *as forbidden by the Second Commandment*; and that by the *same person* and in the *same page*. But it is used as a *medium in God's Worship*. Is our *Worship* directed to it? or, do we *kneel* before it, as *Mr. B.* allows men may do before a *Crucifix*? Do we declare that we are *excited* by it to worship God? No; all these are rejected by our Church. How then is it a *medium in God's Worship*? Why forsooth, it is not a *meer circumstance* but an *outward act of Worship*. What, as much as *kneeling* before a *Crucifix*? and yet that is lawfull according to him, *supposing the mind be onely excited by it*. Suppose then we onely use the *sign of the Cross* to excite mens consideration in the *act of Worship*; what harm were in it upon *Mr. B.*'s grounds? But our Church allows not so much, onely taking it for a *lawfull outward Ceremony*, which hath nothing of *Worship* belonging to it; how comes it then to be a *medium in God's Worship*? For *Mr. B.* saith, in the same place, there is a *twofold medium in God's Worship*. 1. *Medium excitans*, that raises our minds to *Worship God*, as a *Crucifix*, &c. 2. *Medium terminans*; or as he calls it *terminus*, in *genere causæ finalis*, a worshipped *medium* or the *terminus*, or the thing which we worship mediately, on pretence of representing God, and that we worship him in it ultimately. And this he takes to be the thing forbidden

bidden directly in the second Commandment, viz. to worship a Creature (with mind or body) in the Act of Divine Worship, as representing God, or as the mediate term of our Worship, by which we send it unto God, as if it were more acceptable to him. So that it is lawfull, saith he, by the sight of a Crucifix to be provoked to worship God, but it's unlawfull to offer him that Worship, by offering it to the Crucifix first, as the sign, way, or means of sending it to God. Observe here a strange piece of partiality. 1. It is allowed to be lawfull to pray before a Crucifix, as a *medium excitans*, as an object that stirs up in us a worshipping affection; and so all those Papists are excused from Idolatry who profess they use a Crucifix for no other end, although they perform all Acts of adoration before it; and it will become a very hard Question whether the mind in its consideration, uniting the Image with the Object may not give the same Acts of Worship to one as to the other, but in different respects. For the Image being allowed to excite the mind to consideration of the object to be worshipped, the object is considered in the mind as represented by the Image, and consequently is so worshipped; and why then may not the worship be as well directed to the Image as representing, as to the Object represented by the Image; provided, that the Act of the mind be still fixed upon the Object as represented by the Image? And thus even *Latria* may be performed to a Crucifix. Is not this a very fair concession to the Papists? But on the other side, 2. The sign of the Cross, even the æreal sign, as Dr. O. calls it, must be made a *medium* in God's Worship, though it be utterly denied by our Church; and there be no colour for it, from his own grounds. For it is neither *medium excitans*, being not intended by



by our Church for that purpose, a *Crucifix* being much fitter for that purpose; and our Church calls it onely a *lawfull ceremony and honourable badge*; much less can it be thought to be any *mediate object* of our *Worship*, there being nothing like *Worship* performed towards it. But if all his meaning be, that whatever is used in the time of *Worship* that is not a *meer circumstance* must be a *medium* of *Worship*, that is so weak a pretence, that I shall consider it no farther.

*Seet. 31.* But suppose it be no *medium* of *Worship*, yet it cannot out of Mr. B.'s Head, but that it must be a *new Sacrament*; For, saith he, *If* Defence of the Plea, p. 41. *Christ had instituted the Cross as our Church doth; would you not have called this a Sacrament? And if it want but Divine Institution and Benediction, it wanteth indeed a due efficient, but it is still a Human Sacrament though not a Divine, and therefore an unlawfull Sacrament.* If *Christ* had instituted it with such *promises*, as he hath his other *Sacraments*, no doubt it had been one; but then the use of it had been quite changed, from what it is now. For then its *signification* had been from *God to us*; and the *Minister* had signed in *Christ's Name* and not in the *Churches*; and then it had been in token that *Christ will not fail of his Promise, if we perform our Conditions.* But here it is quite contrary, as hath already appeared.

There is one thing yet remaining in Mr. B. about this matter to be considered, *viz. That according to the Rule of our Church, the Cross in Baptism hath a* Defence of the Plea, p. 49.

*Sacramental efficacy attributed to it ; for, saith he, As the Water of Baptism worketh morally, by signifying the washing of Christ's Body ; so the Cross is to operate morally, by signifying Christ's Crucifixion, the benefits of his Cross and our Duty. And then he adds, That it is the common Doctrine of Protestants that the Sacraments are not instituted to give Grace physically, but onely morally ; and that even the wisest Papists themselves do maintain onely such moral Causality in Sacraments. And so by this means he would make the sign of the Cross to have the nature of a Sacrament with us. But that he hath misrepresented or misapplied both the Popish and Protestant Doctrine about the efficacy of Sacraments to serve his purpose, I shall now make appear,*

**I.** Concerning the *Popish Doctrine* ; that which overthrowes the strength of all that Mr. B. saith is, that it is unanimously agreed among them as a matter of faith, that the Sacraments do confer grace, *ex opere operato*, where there is no actual impediment ; and that it is no less than heresie to assert, that they are bare outward professing signs, *i. e.* That they are meer Ceremonies. This not one of them, whom I ever saw, either denies, or disputes ; and it is expressly determin'd in the Councils of Florence and of Trent. But then they have a very nice and subtle question among them about the manner how the Sacraments do confer Grace, whether physically or morally. By physically, they mean, when a thing by its own immediate action hath influence on producing the effect ; by morally, they mean that which doth effectually concurr to the

Concil. Flo-  
rent. Decret.  
Union. Concil.  
Trident.  
Sess. 7.  
Can. 6.

the producing the effect, but after another manner, as by persuasion, by intreaty, &c. As he that runs the sword into anothers bowels, kills him physically; he that persuades and encourages him effectually to doe it, is as really the cause of his death as the other; but then they say, he is but a moral and not a physical cause of the murther. They all agree, that the Sacraments do effectually convey Grace, where there is no obstacle put; but the onely question is, about the manner of producing it. And as to this they agree, that the Sacraments do work as moral Causes, not principal but instrumental; the principal they say is the Merit of Christ, the Instrumental the Sacraments as deriving their efficacy from the former; as the Writing from the Seal, and the Seal from the Authority of the Person; or as Money from the Stamp, and the Stamp from the King: but besides this, they question whether there be not a proper efficiency by Divine Power in the Sacraments, to produce at least the character from whence Divine Grace immediately follows. And about this indeed they are divided. Some say, there is no necessity of asserting more than a bare moral Causality; because this is sufficient for the infallible efficacy of the Sacraments, sublatò obice, as Gamacheus a late Professour in the Sorbon<sup>e</sup> delivers their Doctrine: and of this opinion, he reckons Bonaventure, Altiſsidore, Scotus, Durandus, Canus, Ledesma, and many others: and with this he closes, because this is sufficient, and the other is to make Miracles without cause; as long as the effect follows certò, infallibiliter & ex opere operato, as he there speaks. And for the same reason Card. de Lugo

Gamache  
Sum. Theol.  
To. 3. qu. 2.  
c. 5.

Lugo de Sa- yields to it, although he there saith, that a Sa-  
 cram. disp. 4. crament is *signum practicum infallibile Gratie*. So  
 Sess. 4. n. 32. that those who do assert onely this moral Causa-  
 lity of Sacraments, do not suppose any uncertain-  
 ty in the effect, any more than the others do, but  
 onely differ about the way of producing it. Yet  
 Ysambert. de Sacram. another late Professour of the Sorbon  
 ad. Qu. 62. proves the Doctrine of a Physical efficiency to be  
 disp. 4. art. 3. much more agreeable to the sense of their Church;  
 and that the argument is of no force against it,  
 because it is so hard to be understood, for then  
 they must quit many other Doctrines besides this.  
 Joh. Baptista Gonet, a late learned Thomist not onely  
 contends earnestly for this opinion, but saith,  
 The greater part of their Divines assert it, and those  
 of greatest reputation, as Ruardus Tapper, Vega, Say-  
 rus, Ysambertus, Suarez, Valentia, Bellarmin, Regi-  
 naldus, Meratius, Ripalda and many more. And  
 Coquetius, he saith, reckons up Fifty three eminent  
 Divines who hold the physical Causality of the Sacra-  
 ment. So that Mr. B. is both very much mistaken  
 in the common Doctrine of the Roman Schools, and  
 in applying the moral Causality of the Sacraments,  
 as it is asserted by their Divines, to the significancy  
 of our Ceremonies.

Clypeus  
 Theolog. Tho-  
 mist. To. 5.  
 disp. 3. art. 2.  
 S. 2.

2. As to the Protestant Doctrines, he represents  
 that in very ambiguous terms; for, he saith, That  
 Protestants commonly maintain that the Sacraments  
 are not instituted to give Grace physically, but onely  
 morally. If it be their Doctrine, that the Sacra-  
 ments are instituted for the conveying of Grace at  
 all, which he seems to yield; (and if he did not,  
 might be fully proved from the Testimonies of the  
 most

most eminent *Reformers* abroad, as well as at home) This is sufficient to shew that the *sign* of the *Cross* can never be advanced to the *dignity* of a *Sacrament* among us; since in no sense it is held to be an *Instrument* appointed for the *conveying* of *Grace*.

And so this *Phrase* of a *New Sacrament* is a thing onely invented to amuse and perplex tender and injudicious persons. There being not the least ground for it, that I can discern; and yet such pretences as these have served to darken People's minds, and have filled them with strange fears and scruples; yea, some who have conquer'd their prejudices as to other things, have not been able to get over this mighty *stumbling-block*; which I have therefore taken the more pains to remove out of their way.

And yet after all, Mr. B. declares, *That if it be a Christian sin, it is the Ministers, and not the Person's who offers the Child to be baptized; and another man's sinfull mode will not justify the neglect of our duty.* And therefore supposing the *sign of the Cross* to be as bad as some make it, yet it can be no pretence for *Separation*.

Se<sup>t</sup>. 32. But Mr. A. hath a farther blow at our Church, for allowing *worshipping towards the Altar, the East, and at the sound of the word Jesus; which,* he saith, *are made the Motive of Worship, if not something else.* The lawfulness of these things, so far, as they are required by our Church, I had formerly defended against the *Papists*, and now Mr. A. bor-

*Christian  
Directory  
Eccles. Cases  
Q. 49. p. 826.*

*Mischief of  
Imposit. Pre-  
face.*

ROWS

rows their *Weapons* from them; although he doth not manage them with that skill and dexterity which T. G. used. I had said, that bowing at the *name of Jesus*, was no more than going to Church at the Toll of a Bell, the *Worship* being not given to the Name, but to *Christ* at the sound of his Name. Why may not, saith he, an *Image* give warning to the Eye, when to worship God, as well as a Bell to the Ear? I will tell him, since he needs it, because an *Image* is a mighty disparagement to an infinite and invisible Being; it is directly contrary to his Law to worship him by an *Image*; it is against the sense of the *Christian Church* in its best and purest Ages; this one would have thought I had proved so much against the *Papists*, that I had little reason to expect such a question from a *Protestant*. But such men do too much discover, whose part they are willing to take against the *Church of England*. He grants the *Papists* go too far in preferring an *Image* higher than to be *Motivum Cultus*, but the *Question* is, whether they do not sin in applying it to this lower use, to make it an ordinary stated Motive to *Worship*. When I read this, I began to pity the man, being in some fear lest something had a little disordered his fancy. For where do we ever allow such an use of *Images* in our Church? If he had written against Mr. B. who allows a *Crucifix* to be *Medium excitans*, he had some reason to have answered him, but I have none. But he brings it home to us; for, saith he, If men do sin who make an *Image* an ordinary stated motive of *Worship*, then how shall we excuse our own adorations? What doth the man mean? I am yet afraid, all things are not right

right somewhere. We acknowledge *no adorations*, but what are due to the *Divine Majesty*; and do these need to be excused? And what consequence is there from the unlawfulness of the *Worship of Images*, against our *worshipping of God*? Let him first prove, that we give *adoration* to any besides the *Divine Majesty*, before we shall go about to excuse our adorations. But if men do not *sin in making an Image a stated Motive of Worship* (whoever said they did not? I am sure, not our Church. But let this pass, what follows?) then, saith he, *why do we not introduce Images into our Churches*? Ask Mr. B. that *Question*, and not us of the Church of England. If we allowed the *Worship of Images* to be lawfull, this were a pertinent Question; but since we deny it, what makes all this against us? *which if our Church-men shall venture upon*; I pray stay till they do, before you charge us with it. Are not these men hugely to seek for Arguments against our Church that talk at this rate? But, he saith, *they may doe it with equal reason*. Here is something now fit to be proved. We utterly deny that we may *worship Images* on the same Reason, that we perform external *adoration* to God by *bowing the Body*; or to *Jesus* at the mention of his *name*. Hold now to this, and prove it. Instead of that, he shews the difference between going to Church at the *sound of a Bell*, and *bowing at the name of Jesus*; viz. That the *Bell tolls out of Worship to bring them to it*; but the *sound of the word Jesus is in the middle of Worship*, when mens minds should be intent on devotion, and not sit listening and watching, as *Whittington's Cat watcht the Mouse*, (*there 'tis for you*, viz.



*viz.* what he hath laboured for all this while) for the casual starting of a word, and the dropping of two syllables. But the Question is not about the seasonableness of doing this when we are in other Acts of Devotion and immediate Application to God, which no body contends for, that I know of, but about the lawfulness of doing it in the time of Divine Service, when we hear the name of Jesus repeated in the Lessons, or the Creed; and the Canon which requires it refers to the former Custom, and in the Injunctions of Queen Elizabeth, the Lessons and Sermons are mentioned particularly; and although it be said, or otherwise in the Church pronounced, yet by the manner of shewing this Reverence, *viz.* with lowliness of courtesie and uncovering of heads of mankind; it supposeth them at that time not to be employed in any other Act of Devotion. And so it gives no interruption to the intention of it; nor obliges men to lie at the catch for the coming of the word, as though all our Worship consisted in it; but since our Church approves it as a laudable Ceremony, we ought not to refuse it at seasonable times; unless it can be proved unlawfull in it self. Which I say, can never be done, as long as the Worship is directed to a true object, *viz.* the Person of Christ; and the mention of his name, onely expresses the time, as the tolling the Bell doth of going to Church. Neither doth it signifie any thing to this purpose, whether Persons be in the Church or out of it, when the Bell rings; for in the same page he mentions the Mass-bell; which sounds to the People in the Church as well as out of it; and if the Object of their Worship were true, as it is false, that would make him better understand the parallel.

But,

But, saith he, *if it be a duty to give external Reverence to God, when ever the word Jesus is mentioned, there is more need of it in our ordinary converſes, and the ſecular affairs of the world ; and ſo, he addes, this word might do the ſervice of the Maſs-bell going about the ſtreets, at which all are bound to fall down and worſhip.* Now, what a ſtrange piece of croſneſs is this, to diſpute the lawfulness of doing it at Church, becauſe we do it not at the Market-place ? My buſineſs is to defend what our Church requires, if he will allow that, and thinks it convenient to do it likewise in *common converſation*, let him defend his own new invented ways of Reverence ; as for us, we think there are proper ſeaſons for *Divine Worſhip*, and that it is not enough to do what is lawful, unleſs it be done at its convenient time, but there are ſome men, who know no mean between *doing nothing*, and *over-doing*. But is this becoming a *Proteſtant Divine* to parallel the *Worſhip* we give to the *Eternal Son of God*, as our Church declares, *Can. 18.* and that which the *Papiſts* give to the *Hoſt*, when it is carried up and down the ſtreets ? At laſt, he commends the moderation of the *Canon, 1640.* about bowing towards the  *Eaſt or Altar*, that they which uſe this Rite, deſpiſe not them who uſe it not ; and they who uſe it not, condemn not thoſe that uſe it : but he would fain know why the ſame moderation ſhould not be uſed in other Rites, as the ſign of the *Croſs*, and kneeling at the *Lords Supper* ? It had been much more to his purpoſe to have proved any thing unlawful which had been required by our Church. But the caſe was not the ſame as to thoſe things which were required by our Church, ever ſince the *Reformation*. and as to ſome cuſtomes, which although in themſelves lawful, yet were never ſtrictly enjoyned, but left indifferent. And therefore the moderation uſed in

the *Canon*, 1640, was very suitable to the *principles* of our *Church*; but how doth it follow, that because some things are left at liberty, therefore nothing should be determin'd; or being determin'd ought not to be obeyed? It was the great *Wisdom* of our *Church* not to make more things necessary (as to practice) than were made so at the settlement of our *Reformation*; but whether there be sufficient *Reason* to alter those terms of *Communion* which were then settled, for the sake of such whose scruples are groundless and endless, I do not take upon me here to determine. But as far as I can perceive by Mr. A. he thinks the *Apostles Rule* of forbearance, Rom. 14. to be of equal force in all ages, and as to all things, about which Christians have different apprehensions; and then the *Papists* come in for an equal share in such a toleration. And so those who do not worship the *Host*, or *Images*, or use *Auricular Confession*, must not censure those that do, unless he will say, that the *Papists* have no scruple of *Conscience*, as to such things; but if notwithstanding these scruples, our *Laws* put a just restraint upon them, then the *Rule of Forbearance*, Rom. 14. is no obligatory *Law* to Christians in all Ages; and consequently, notwithstanding that, our *Church* may justly require the observation of some things, though it leaves others undetermin'd.

But he saith, these *Customes* though left indifferent, are still observed among us, and practised by all the leading *Church-men*. And what then? are they lawful, or are they not? If not, why are they not proved to be unlawful? And if that were proved, what is all this to the point of *Separation*, unless they were enjoined to all *People*, and made terms of *Communion*; i. e. that persons were not allowed to joyn in all *Acts* of *Communion* with us, unless they did them. However,

ever, *he thinks this will prove* (What, that they differ from us in any *substantial part of Worship*? No, he dares not say that: but what then?) *that we differ in more than a circumstance, even at least in a circumstantial part of Worship, yet we must be supposed to be agreed.* To convince the Reader, what an admirable faculty of proving this man hath, let him but look on the thing he undertook to prove. I had said, *that we were agreed in the substantial parts of Worship*; this he undertakes to disprove, for two or three leaves together, and the conclusion is, *that at least we differ in a circumstantial part of Worship*, and his consequence must be, therefore we differ in a *substantial*, or else it is idle and impertinent talk. T. G. would have been ashamed to have argued after this fashion: but they are to be pittied, they both do as well, as their Cause will bear.

Yet Mr. A. cannot give over, for he hath a very good will at proving something against our Church, although he hath very ill luck in the doing of it. My argument was, "If it be lawful to *separate* upon pretence of *greater purity*, where there is an *agreement in doctrine*, and the *substantial parts of worship*, then a bare difference in opinion, as to some *circumstantials in Worship* and the *best constitution of Churches* will be a sufficient ground to *break Communion* and to set up *new Churches*. Hitherto we have considered his denial of the *Antecedent*; and the charge he hath brought against our Church, about *new substantial parts of Worship*; we now come to his *denying the Consequence*, viz. *that although it be granted that there is an agreement in Doctrine and the substantial parts of Worship, yet he will not allow it to follow that a bare difference in opinion as to some circumstantials will be sufficient ground to break Communion and to set up new Churches.* To

understand the consequence we must suppose, 1. An agreement in the *substantial parts of Worship*. 2. A Separation, for greater purity of *Worship*. And what then can justify this Separation, but a difference of Opinion as to some *circumstantials* in *Worship*? Hold, saith he, the consequence is not good, for there are certain *middle things*, between *substantial parts of worship* and bare *circumstances*, about which it will be lawful to divide, though otherwise we agree in doctrine, and the *substantial parts of Worship*. So that here a Separation is justified (1.) on the account of such things, which are confessed to be neither *substantial* nor *circumstantial parts of Worship*, (2.) Although there be an agreement in the *substantial parts of Worship*; and consequently, although these *middle kind of things* be not made *substantial parts of worship*. For that he charged us with in the *Antecedent*; and now allowing the *Antecedent* and denying the *Consequence*, he must grant, that it is lawful to separate on the account of *Ceremonies*, although they be made no *parts of worship* at all. For if they be neither *substantial* nor *circumstantial parts of worship*, they can be none at all; and yet he saith, it is lawful to divide about them. And which is more pleasant, when he goes about to prove the lawfulness of separating for the sake of these things, he doth it by undertaking to shew, that they are made *substantial parts of Worship*. For thus he argues, The Church of England hath exalted these things, i. e. *Ceremonies*, to a high preferment in worship, to signify the same things with the *Sacramental Elements*, to make them necessary to salvation as far as man can make them; and therefore they conclude them sinful. If their preferment in *Worship* makes them sinful, then they must be either *substantial*, or *circumstantial parts of Worship*, and their separation is not upon the account of

of their being *Ceremonies*, but those *Ceremonies* are supposed to be made *Parts* of *Worship*, which I have answered already.

But after all our arguings about these matters, §. 33.  
*Mr. A.* saith, *the Controversie stands still, where it did these hundred years, and more* : I utterly deny that, for the *Nonconformists* have advanced more towards *Separation* these last ten years, than they did in a hundred years before ; as appears by the foregoing discourse. However, *they are still unsatisfied in Conscience about these matters, and so long they cannot joyn with us, and our Church excommunicates those who condemn our ceremonies ; so that there appears from hence a necessity of separation ; and if it be necessary it cannot be denied to be lawful.* This is the fairest remaining *Plea* for *Separation*, which I shall consider both ways.  
 (1.) As it respects *the Churches censures.* (2.) As it respects *the judgement of Conscience.*

1. As it respects *the Churches censures.* This *Mr. B.* often insists upon. *The Canons*, saith he, *excommunicate ipso facto, all that say the imposed Conformity is unlawful.* If this be unjust, is it separation to be so excommunicated ? And who is the *Schismatick* here ? Would you have excommunicate men communicate with you ? And if men be wrongfully excommunicate, are they thereby absolved from all publick *Worshipping* of God ? or do they lose their Right to all Church-*communion* ? To this I answer, That the *Excommunication* denounced, is not against such as modestly scruple the lawfulness of things imposed, but against those who obstinately affirm it ? The words of the Canon are not, as *Mr. B.* quotes them, *If any one do but affirm any thing in the Liturgy, Ceremonies, &c. to be unlawful are ex-*  
1.  
Answer to  
Serm. p. 47,  
48.  
Plea for  
Peace, p. 232,  
233.  
*communicate,*

CAN. 6. — communicate, ipso facto ; but whosoever shall Affirm the Ceremonies of the Church of England, established by Law, to be impious, Anti-Christian, or Superstitious, let him be Excommunicate ipso facto. Mr. B.'s words bear quite another sense from those of the Canon ; for to say, if any man do but affirm, &c. it implies that a bare single affirmation incurs excommunication ipso facto ; but when the Canon saith, if any shall affirm, &c. it implies, these circumstances which according to the common sense of mankind do deserve excommunication, viz. that it be done publicly and obstinately : (Both which the word Affirm will bear.)<sup>6</sup> For, as S. Augustin very well saith, every mans error is born with, until he either finds an accuser, or he obstinately defends his opinion. *Tam diu sustinetur peccatum aut error cujuslibet, donec aut accusatorem inveniat, aut pravam opinionem pertinaci animositate defendat.* All excommunication doth suppose precedent admonition, according to the Rule, If he will not hear the Church, let him be as an Heathen, or a Publican. Therefore general excommunications although they be *late sententia* as the Canonists speak, do not affect particular persons, until the evidence be notorious, not only of the bare fact but of the contumacy joyned with it. Besides, such excommunications which are *de jure & late sententia*, are rather to be looked on, as *Comminations*, than as *formal excommunications*. For Gerson putting the question, what the effect of such excommunications is ? he answers, that it is no more than this, that there needs no new judicial process, but upon proof or confession the Judge may pronounce the sentence. Which, he saith, he learnt from his Master, who was Pet. de Alliaco the famous Cardinal of Cambray. And if it requires a new sentence, then it doth not actually excommunicate. But of this the learned Arch-bishop of Spalato hath discoursed

Aug. de vera  
Relig. c. 5.

De vita spir.  
lib. 4. c. 1.  
14. prop. 2.

De Div. T. 1. c. 6.  
1. 5. c. 2. 7.  
24. c. 24. 25.



coursed at large ; to whom I refer the Reader. As to the practice of Canon Law in England, Lyndwood saith, that a declaratory sentence of the Judge is necessary, notwithstanding the Excommunication *ipso facto*. And it is a Rule in our Church, that Persons excommunicate are to be publickly denounced excommunicate in a Cathedral or Parochial Church every six months, that others may have notice of them ; and until the sentence be thus declared, I do not know how far particular persons can think themselves obliged to forbear Communion on the account of a general sentence of excommunication, though it be said to be *ipso facto*. For although the sentence seem peremptory, yet *ipso facto*, doth suppose a fact, and such as deserves excommunication in the sense of the Church ; of which there must be evident proof brought, before the sentence can take hold of the Person. And to make the sentence valid as to the person, there must be due execution of it ; and the question in this case then is, whether any person knowing himself to be under such qualifications which incur a sentence of excommunication, be bound to execute this sentence upon himself ? which he must do, if he thinks himself bound to separate from our Church on the account of this general excommunication. And so Mr. B. himself seems to resolve this point ; Although, saith he, we are excommunicated *ipso facto*, yet we are not bound our selves to execute their sentence ; but may stay in Communion till they prove the fact, and do the execution on us themselves by refusing us. And so he hath fully answered his own objection. But can those be called Schismatics for not communicating with a Church, who are first excommunicated by that Church ? Yes, in these cases they may (1.) when there is a just and sufficient Cause for that sentence. For, otherwise, no Church could con-

*De Constit. c.  
quia inconti-  
nent. ipso  
facto.*

Can. 65.

Plea for Peace.  
P. 233.

demni

demn any *excommunicated Persons* for *Schism*; if it declared before hand, that all those who held such *Doctrines*, or condemned such *Practices*, should be *excommunicated*. To make this plain by *Instances*: Suppose the *Churches* of *New England* declare the sentence of *excommunication ipso facto* against all that oppose *Infant-baptism*; *R. Williams* and his *Company* oppose it; they upon this are *actually excommunicated*; may the *Churches* of *New England* call these men *Schismatics* or not? If they are *Schismatics* notwithstanding the sentence of *excommunication*; then the denouncing this sentence before hand doth not excuse them from the guilt of *Schism*. By the *Constitution* of the *Churches* of *France*, every *Minister* that refuses to subscribe to the *Orders* among them is to be declared a *Schismatick*; Would this make such a one not to be a *Schismatick*, because this amounts to an *excommunication, ipso facto*? So in *Scotland 1641*. Subscription to the *Presbyterian discipline* was required under pain of *excommunication*; if any had been *excommunicated* on this account, would this excuse them from the charge of *Schism*, in the judgement of the *Covenanters*? By the *Constitutions* of *Geneva*, any one that opposes, or contemns the *Authority* of that *Church* for a year together, is liable to the sentence of banishment for a whole year; as *Calvin* himself relates it. Suppose this were merely *excommunication* for so long; would not *Calvin* have thought them *Schismatics* for all that? For he fully declares his mind in this case, on occasion of a certain *Non-conformist* in an *Epistle* to *Farell*; where he advises that he should be first summoned before the *Magistrate*; if that did not prevail, they should proceed to *excommunication* of a person who by his obstinacy disturbed the order of the *Church*; which, saith he, is agreeable to ancient Coun-

Disipl. de  
France, Dis  
Minist. art. 5.

Calvin. Epist.  
Olevian.  
p. 311.

p. 122.

*Councils and the mind of God in Scripture; therefore let him that will not submit to the Orders of a Society be cast out of it. Here we see excommunication justified against such as refuse to obey the Orders of a Church; and much more certainly, if they publicly affirm them to be Impious, Antichristian or Superstitious as 8. Canon expresseth: and no Church in the world, but will think excommunication reasonable upon the like grounds; and therefore if there be such a thing as Schism, they may be guilty of it still, although excommunication be denounced against them on such accounts. (2.) If they proceed to form new Churches; as will appear evident to any one that reflects on the former instances; and let him judge, whether all persons so excommunicated, would not have been condemned much more for Schismatics, if they had set up new Churches in opposition to theirs. S. Augustin puts the case of good men unjustly excommunicated; and he saith, they are to bear it with patience, for the peace of the Church, and such will still maintain the true faith, sine ullâ Conventiculorum segregatione, without running into separate Meetings; although they do believe themselves unjustly excommunicated. Such as these, saith he, the Father which seeth in secret, will reward and crown in secret. This kind seems very rare, but there want not instances, yea, there are more than can be believed.*

*De vera Rel.  
c. 6.*

2. As to the judgement of Conscience. The Author of the Letter out of the Countrey lays the Foundation of the separation upon the force of Scruples, mighty Scruples, Scruples of a long standing, and of a large extent, Scruples that there is no hopes to remove, without some very overpowering impression on mens minds. I am so much of another mind, that I think a little

§. 34.

*Letter out of  
the Countrey,  
P. 5, 6, &c.*

Bbb

*impar-*

*impartiality*, and *due consideration* would do the business; but as long as men read and hear and judge only of one side, and think it a temptation to examine things as they ought to do, and cry out, *they are satisfied already*, there is not much hopes of doing good upon such, but I think they can have no great comfort in such *Scruples*. Men that really scruple things out of *tenderness of Conscience*, are sincerely willing to be better informed, and glad of any light that brings them satisfaction, and do not fly out into rage, and violent passion against those who offer to remove their *Scruples*. Hath this been the temper of our *scrupulous Brethren* of late? Let their *Scruples* be touched never so tenderly, they cannot bear it, and take it extremely ill of those who would better inform them. Mr. B. freely tells me, *that he that thinks his own, or others reasonings will ever change all the truly honest Christians in the Land* (as to the unlawfulness of the things imposed) *knoweth so little of matters, or of men, or of Conscience, as that he is unmeet to be a Bishop or a Priest*. What is the reason of such a severe saying? Where lies the strength and evidence of these *Scruples*? Why may not honest men be cured of their errors and mistakes, as I am perswaded these are such which they call *Scruples*? Is there no hopes to bring the People to a better temper, and more judgement? For I know nothing more is necessary for the cure of them. Here is no depth of learning, no subtilty of reasoning, no endless quotation of *Fathers* necessary about these matters. The dispute lies in a narrow compass, and men may see light if they will. *But what if they will not?* Then we are to consider, how far a wilfull mistake or error of *Conscience*, will justify men? I say it doth not, cannot justify them *in doing evil*; and that I am sure

sure breaking the Peace of the Church for the sake of such Scruples, is. And this I had said in my Sermon, which I take to be very material for our scrupulous persons to consider. For suppose they should be mistaken, doth this error of Conscience justify their separation, or not? If not, they may be in an ill condition, for all their Scruples, or their confidence. And so Mr. Baxter hath long since declared, *that if we do through weakness, or perverseness take lawful things to be unlawful, that will not excuse us in our disobedience. Our error is our sin, and one sin will not excuse another sin.* But Mr. A. saith, ( 1 ) *That I do ill to put together wilfull Error and mistake of Conscience, when I say they do not excuse from sin, since there is so great a difference between a wilfull Error and a mistake of simple ignorance.* What strange cavilling is this? When any one may see that I join wilfull both to Error and Mistake. And is not a mistake or error of Conscience all one? If I had said a mistake of simple ignorance doth not excuse from sin, I had contradicted the whole design of that discourse, which is to shew that there must be wilfulness in the error or mistake which doth not excuse. For I say expressly, if the error be wholly involuntary, it doth excuse. This is but a bad beginning in a Discourse about Conscience.

5. Disputations of Church Gov. p. 489.

Mischief of Impol. p. 72.

2. *If no error will excuse from sin, why is the Question afterwards put by me, What error will excuse?* I answer, ( 1. ) it is an exercise of patience, to be troubled with a cavilling adversary. ( 2. ) Do not I say as plainly, as words can express it, that a wilful error doth not excuse from sin? And the question afterwards put, concerns the same thing; and the Answer I give to it is, if the error be wholly

involuntary, it doth excuse, but if it be wilful it doth not. Is this mans conscience full of *Scruples* that writes at this rate, with so little regard to the plain meaning and words of him whom he pretends to confute?

R. 73.

3. He saith, *I put one of the wildest cases that ever was put, viz. If a man think himself bound to divide the Church by sinful Separation, that separation is nevertheless a sin for his thinking himself bound to do it. For (1.) It may be justly questioned, whether it be possible for a man in his Wits to think himself bound to divide the Church by sinful Separation.* What *Sophisters* arguments are these? As though we did not commonly speak of the thing *as it is*, and not as the *Person apprehends it*. S. Paul did think himself bound to a *sinful persecution*, although he did not think it so, when he did it. The *Jews* thought themselves bound to kill the *Apostles*, which was *wilful murder*, and yet they were men in their wits. The *false Apostles* thought themselves bound to divide the Church by a *sinful separation*. How then comes this to be thought so impossible a case as to the thing it self? for I was not so foolish to put the case concerning men, who thought themselves bound to commit a sin, knowing it to be a sin. (2.) *He much questions, whether ever any did think himself bound to divide a Church, he may possibly think himself bound to avoid it.* If he may think himself bound to do that which makes *divisions* in a Church, it is sufficient to my purpose. And did not the *false Apostles* do so, and have not others followed their examples? And thus, after other trifling Cavils to the same purpose, after his manner, he yields all that I say, and saith, *It is freely granted by all the world, that wilful*

Error

*Error doth not excuse from sin.* And after many words about the case of an *erroneous conscience*, he concludes that *I deliver nothing but the common doctrine of all Casuists; only he thinks it not pertinent to the matter in hand.* Why so? was not the matter in hand about the duty of *complying* with an *established Rule*? And was it not very pertinent to this, to shew how far an *erroneous conscience* may, or may not excuse from sin? But Mr. A. saith, *it should have been about the Power of Conscience, concerning an established Rule of mans making; and such for which they have neither general nor particular warrant from God so to make.* Is not this indeed to the purpose? First to suppose an *unlawful rule* imposed, and then to enquire what *conscience* is to do about it. My business was to shew, that men were not in doubtful cases to satisfy themselves with this, *that they followed their consciences*; because their *consciences* might err, and if that *Error* happened to be *wilful*, being contracted for want of due care, what they did, might not only be *sinful in it self*, but imputed to them as *sins*. Which all men who pretended any regard to *conscience* ought to have an eye to: for why do they pretend *conscience*, but to avoid sin? And if under a *wilful error of conscience* they may still be guilty of great *sins*, as the *Jews* and *S. Paul* were, then men ought not to satisfy themselves barely with this pretence, that they do as their *consciences* direct them. This was the plain design of that part of my Sermon; and I leave any one to judge, whether it were not *pertinent*.

P. 77.

But he saith, *the Errors of the Dissenters, if they be such, are wholly involuntary, and caused by invincible Ignorance.* If they prove so, it will be the better for them. I hope they have better arguments in their

P. 78.

OWN.



own breasts for it, than what appears in some of their late Books ; for neither a peevish, angry, scornful, provoking way of writing about these matters ; nor a light, scurrilous, cavilling, Sophistical Answer to a serious discourse, are any great signs of such an impartial endeavour after *satisfaction*, as Mr. A. boasts of. I cannot tell how much *they have read the Scriptures, and studied this Controversie ; nor how earnestly they have pray'd for direction ;* but I have seen enough of their *unfriendly debates*, which give me no great satisfaction in this matter. But I leave this to God and their own *consciences* to judge ; being very willing to hope and believe the best.

§. 35.

P. 4.

To return to the *Author of the Letter*. The main force of what he saith, lies in this, *that those who cannot conquer their scruples as to communion with our Church, must either return to the State of Paganism, or set up new Churches by joyning with the ejected Ministers.* This is *new doctrine*, and never heard of in the dayes of the old Puritans ; for they supposed men obliged to continue in the *Communion of this Church*, although there were some things they *scrupled*, and could not conquer those scruples. And this they supposed to be far enough from a *State of Paganism*.

p. 2.

But they scruple the *Use of the Sacraments with us ; and much more living under some of our Ministers.* I never heard this last alledged for a ground of separation till very lately, and it hath been considered already. And it is a very hard case with a *Church*, if *People* must fly into *Separation*, because all their *Ministers* are not such as they ought to be. But if they do scruple *joyning in communion with our Church*, I would fain know, whether as often as men do scruple *joyning with others*, their *Separation* be lawful ? If it be, it is a vain

vain thing to talk of any settled Constitution of a Church; whether Episcopal, Presbyterian, or Independent; for this Principle overthrows them all. I will instance particularly in the last, as most favourable to such kind of Liberty. And I need not suppose a case, since such hath already happened several times in New England. R. Williams is one remarkable Instance, who *scrupled many things in their Churches*, and therefore could *joyn no longer with them*; and thought himself bound to set up a *separate congregation* among them; and the People who *scrupled as well as he, chose him for their Pastor*. What is there in this case, but is every whit as justifiable, as the present separation? But did the Churches of New England allow this for a just Cause? so far from it, that R. Williams published grievous complaints to the world, of the persecution he underwent for it. Mr. Baxter mentions another Instance since this from the mouth of Mr. Norton, an eminent Minister of New England, viz. of a Church that separated from a Church, on the account of their Preachers having human learning; and upon all the applications and endeavours that could be used towards them, their answer was, *That is your judgement, and this is ours*, i. e. they could not conquer their Scruples, and therefore must persist in separation, or return to Paganism. Mr. Cobbet of New England mentions a third instance; one Obadiah Holmes being unsatisfied with the proceedings of the Church of Rehoboth, withdraws from their Communion, and sets up another Assembly in the Town; and upon his obstinate continuance therein, was solemnly excommunicated by them. And what the late differences among them concerning the Subject of Baptism and Consociation of Churches may come to, time will discover. I would only know, whether if Mr. Davenport and the dissenting

Ansiv. to Cor-  
tor's Letter.  
Bloody Te-  
nent.

Defence of  
the Cure of  
Divin. p. 124.

Cobbet's Ap-  
pend. to Ma-  
gistrates  
Power, p. 52.

First Principles of New England by J. Mather, 1675.

party there from the determination of their *Synod*, should proceed to *Separation*, whether this *Separation* be justifiable or not? This is certain, that the *Dissenters* there do charge their *Brethren* with *Innovation* and *Apostasie* from their first principles; and say, *their consciences cannot comply with their Decrees*: and if they proceed, those *Churches* may be broken in pieces, by these principles of *Separation*. As the *Separate Congregations* in the *Low Countreys*, most of them were by new *Scruples*, which the People could not conquer; for the *Anabaptists* commonly raised *Scruples* among their members, and carried away many of them. And so they had done in *New England*, and dissolved those *Churches* before this time, if this principle had been allowed there, viz. that where People cannot conquer their scruples, they may proceed to *Separation*. No, they tell them, they must preserve the *Peace of their Churches*, and if they cannot be quiet among them, the world is wide enough for them. So they sent *R. Williams* and others out of their *Colonies*; notwithstanding the far greater danger of *Paganism* among the *Indians*. This I only mention, to shew that no settled *Church* doth allow this liberty of *Separation*, because men cannot conquer their *Scruples*. And upon the same ground, not only *Anabaptists* and *Quakers*, but the *Papists* themselves must be allowed the liberty of setting up *Separate Congregations*. For, I suppose this Gentleman will not deny, but they may have *Scruples* too, many *Scruples*, and of long standing, and among great numbers, and they have *Priests* enough at liberty to attend them. And by that time all these have set up among us, shall we not be in a very hopeful way to preserve the *Protestant Religion*?

These consequences do flow so naturally from such principles, that I wonder that none of those who have un-

undertaken to defend the *Cause of Separation*, have taken any care to put any stop to it, or to let us know, where we may fix and see an end of it; what *scruples* are to be allowed, and what not: and whether it be lawful to *separate* as long as men can go on in *scrupling*, and say they cannot conquer their *Scruples*. Are there no *Scruples* among us, but only against the *sign of the Cross*, and *God-fathers and God-mothers in Baptism*, and *kneeling at the Lords Supper*? Are there none that *scruple the lawfulness of Infant-baptism* among us? Are there none that *scruple the very use of Baptism and the Lords Supper*, saying they are not to be literally understood? Are there none that *scruple giving common respect to others as a sort of Idolatry*? Are there none that *scruple the validity of our Ordinations*, and say, we can have *no true Churches*, because we renounce *Communion with the Pope*? What is to be done with all these, and many more *scruplers*, who profess they cannot conquer their *Scruples* no more than others can do theirs about our *ceremonies*, and such weighty things as the use of *God-fathers and God-mothers*.

This I mention, because this Gentleman seems to look on it, as a more dreadful thing than the *sign of the Cross*. For, having spoken of that, he adds, *Nor is it in it self of less weight (perhaps 'tis of much greater) that in Baptism the Parents are not suffered to be Sponsors for their Children, but others must appear and undertake for them: which he repeats soon after. And yet T. C. who saw as much into these matters, as any that have come after him, in the Admonitions declared, that this was a thing arbitrary, and left to the discretion of the Church. And in his first Answer he saith, For the thing it self, considering that it is so generally received*

§. 36.

p. 6.

p. 8.

T. C.'s first  
Answer to  
Whig. 2. 137.

Answ. p. 49.  
 Plea for  
 Peace, p. 143.  
 167.  
 Defence of  
 his Plea, p. 26.  
 Plea for  
 Peace, p. 149.

Ratio Discip.  
 Fratr. 6. 3.  
 Scit. 2.

ceived of all the Churches, they do not dislike of it. So that, on the same ground it seems, all other Protestant Churches may be scrupled at, as well as ours; and yet not only this Gentleman, but Mr. B. several times mentions this, as one of the grounds of the unlawfulness of the Peoples joyning in Communion with us: nay, he calls this, *his greatest objection*; and yet he confesseth, *that if the Sponsors do but represent the Parents, our Baptism is valid and lawful*. Now where is it, that our Church excludes such a representation? Indeed by Canon 29. the Parents are not to be compelled to be present, nor suffered to answer, as Susceptors for their Children; but the Parents are to provide such as are fit to undertake that Office. In the Bohemian Churches, there seems to be an express compact between the Parents and the Sponsors; but there is no declaration of our Church against such an implicit one, as may be reasonably inferred from the consent of the parties. For the Parents desire of the Sponsors undertaking such an Office for his Child is in effect transferring his own Right to them; and so they may be said to represent the Parents. If our Church had appointed the Sponsors without or against the consent of the Parents; then none could in reason suppose, that there was any implicit compact between them. But since they are of the Parents choosing, what they do in that office, is supposed to be with their full consent. If Baptism were solemnly celebrated as of old, at some certain seasons only, and indispensable occasions required the Parents absence, might not they appoint others to be Sponsors for their Children upon mutual consent and agreement among themselves? Our Churches not permitting the Parents themselves to be Sponsors is but like such an occasion of absence; and the intention of our Church is not to supersede the obligation of

of *Parents*, but to superinduce a farther obligation upon other Persons for greater security of performance. If men be negligent in doing their duty, must the *Church* bear the blame, and this be pleaded for a ground of *Separation* from her *Communion*?

But there is something beyond this, which lies at the bottom of this scruple; viz. *that the Childs Right to Baptism depends on the Right of the Parents, and therefore if the Parents be excluded, and only Sponsors admitted, the Children so baptized have no right to Baptism.* For Mr. B.'s first *Question* is, *which way the Child cometh to have right to Baptism, any more than all the Infidels Children in the world?* And his next is, *whether the Church of England require any ground of title in the Infant, besides the Sponson of the fore-described God-fathers, and Gods general promise?*

Def. of the  
Ilea. p. 25.

I answer, (1.) The *Church* by requiring *Sponsors* doth not exclude any *Title to Baptism*, which the *Child* hath by the *Right of the Parents*. For the *Sponsors* may be supposed to appear in a threefold *Capacity*. 1. As *representing the Parents* in offering up the *Child* to *Baptism*; and so whatever right the *Parents* have, that is challenged, when the *Child* is brought to be *baptized*. 2. As *representing the Child* in the *Answers* that are made in *Baptism*; which is a very ancient and universal practice of the *Christian Church*; for it was not only observed in the *Latin Churches* in *S. Augustins* time; and in the *Greek Churches* in *S. Chrysostom's*; and hath so continued ever since; but the *Æthiopic* and *Armenian Churches* do still observe it. 3. In their own capacity; when they promise to take care of the good education of the *Child* in the principles of the *Christian faith*; in the charge given to them, after *Baptism*. So that since one of these capacities doth not destroy another, they all succeeding each other, there is

Aug. ep. 23.  
Chrysost. in  
Ilea. 14.



no reason to say that the Church doth exclude the right which comes by the Parents.

( 2 ) If the Parents be supposed to have no right, yet upon the Sponson of God-fathers, the Church may have right to administer Baptism to Children. Not, as though their Sponson gave the right, but was only intended to make them parties to the Covenant in the Childs name and Sureties for performance. To make this clear, we must consider, that administration of Baptism, is one considerable part of the Power of the Keys, which Christ first gave to the Apostles, and is ever since continued in the Officers of the Church. By vertue of this Power, they have Authority to give admission into the Church to capable Subjects. The Church of Christ, as far as we can trace any records of Antiquity, hath alwayes allowed Children to be capable Subjects of Admission into the Christian Church; but lest the Church should fail of its end, and these Children not be afterwards well instructed in their Duty, it required Sponsors for them, who were not only to take care of them for the future but to stand as their Sureties to ratifie their part of the Covenant which Baptism implies. And the ancient Church went no farther as to the right of Baptism than this, for since the Power of the Keys was in the Church to give admission to capable Subjects; since the Catholick Church did alwayes judge Infants capable, there seemed to be no more necessary for their admission than the undertaking of Sponsors in their name. All this appears from S. Augustines Epistle, ad Bonifacium; where he saith (1.) That the Childs benefit by Baptism doth not depend upon the intention of those that offer him. For Boniface put the question to S. Augustin about some who offered Children to Baptism, not for any spiritual benefit, but for corporal

Tertul. de Baptismo. c. 18.



corporal health; notwithstanding this, saith S. Augustine, if the due form of Baptism be observed, the spiritual effect of it is obtained. (2.) That the Churches right is chiefly concerned in the baptism of Infants. For, saith he, the Children are offered to Baptism and the Spiritual Grace to be received thereby, not so much by those in whose arms they are carried (for so the Sponsors used to carry them in their right arms) as by the whole Society of the Faithful. *Tota ergo mater Ecclesia qua in sanctis est facit, quia tota omnes, tota singulos parit*: so that it is by the Churches right, that he supposeth them to receive baptism and the benefits by it. (3.) That there is no necessity, that the Parents themselves offer their Children. For he calls it a mistake to think that Children receive the benefit in Baptism, as to the remission of Original Guilt, or the account of their Parents offering them. For many are offered to Baptism by strangers, and slaves sometimes by their Masters. And when Parents are dead, Children are offered by such as take pity upon them; and sometimes Children exposed by Parents, and sometimes as they are taken up by holy Virgins, which neither have Children, nor intend to have any. (4.) That the Answers made by the Sponsors in Baptism in the name of the Child are a part of the solemnity of Baptism. Not as though the Child did really believe, yet it is said to believe on the account of the Sacrament which supposeth faith. For the Sacraments because of the resemblance between them and the things represented by them, do carry the name of the things represented; as, saith he, the Sacrament of Christs body after a certain manner is called his Body; and the Sacrament of his blood is called his blood, so the Sacrament of faith is called faith, i. e. the Baptifinal Covenant supposing believing on one part, the Church supplies that

that part by the *Sponsors*, which cannot be performed by the *Children*. Thence he saith, *ipsa responsio ad celebrationem pertinet Sacramenti*, so that then the Church looked upon the *Sponsors* Answering, as a necessary part of the solemnity of *Baptism*. Thence *S. Augustin* elsewhere saith, that the *fide-jussors* or *Sureties* did in the name of the *Children* renounce the Devil and all his *Pomp* and *Works*; and in another place he declares, that he would not baptize a *Child* without the *Sponsors* answering for the *Child* that he would renounce the Devil, and turn to God, and that they believed he was baptized for the remission of sins.

(3.) Those who think themselves bound to baptize *Children* only by virtue of the *Parents* right, must run into many perplexing *Scruples* about baptizing *Children*, and be forced to exclude the far greater number of those that are offered. For, (1.) They are not well agreed, what it is which gives *Parents* a right to have their *Children* baptized; whether a *dogmatical Faith* be sufficient, or a *justifying faith* be necessary? If *saving faith* be necessary, whether the *outward profession* of it be sufficient? Whether that ought to be taken for a *true profession* which is only pretended to be a *true sign of the mind*, or that only which is really so? Whether *profession* be required for it self, or as a *discovery of something further*? Whether *seeming seriousness in profession* be sufficient, or *real seriousness* be required? What we must judge *real seriousness in profession*, as distinct from *inward sincerity*? What *contradiction* may be allowed to make a *profession not serious*? Whether besides a *serious profession* it be not necessary to be a *practical profession*? and what is necessary for the judging a *profession to be practical*? Whether besides *meer practical profession* the *positive signs of inward Grace* be

not

S. VM. 115. de  
Tempore.

De peccat. me-  
ritis & remiss.  
l. 1. c. 34.

not necessary? And whether besides all these, *actual confederation* and joyning in *Church Covenant* be not necessary? And if it be, whether the *Children of confederated Parents not being confederated themselves, can convey a right to their Children?* About these, and other such like Questions, those who go upon the *Parents Right* are in perpetual disputes, and can neither give others, nor hardly themselves *satisfaction* about them. (2.) The consequence of this is, that they must baptize many with a doubting mind; and must exclude many more, than they can baptize. For Mr. B. saith, if he took a dogmatical faith it self; or any sort of justifying for the Title and necessary qualifications of them I must admit, I would baptize none, because I cannot know who hath that dogmatical faith, and who not. The like others are as ready to say, of his serious, voluntary, not prevalently contradicted, practical profession; or at least, that no man can baptize with a good Conscience, till he hath upon good evidence thoroughly weighed the lives of the Parents, and is able to pronounce that the actions of their lives do not prevalently contradict their profession. Others must reject all those in whose Parents they do not see positive signs of Grace; or are not actually confederated with them. And upon all these several bars to the *Parents Right*, how few Children will be left, that a man can baptize with a safe Conscience? Is not this now a more likely way to reduce the far greatest part of Christianity to Paganism than denying the lawfulness of Separation? Thus I have considered this main Scruple against the Use of *entitling and Covenanting Godfathers*, as Mr. B. calls them; and have shewed how little reason there is to make use of this as so great an objection against our Churches Communion.

Preface to  
Right to Sa-  
craments.

Conference  
Writ Part.

As to *kneeling at the Communion*, I find nothing particularly objected against that deserving consideration, which I have not answered in another place.

§. 37.  
Mischief of  
Impos. p. 85,  
86, 87.

Mr. A. hath one thing yet more to say against the terms of our Churches Communion, viz. that upon the same Reason these are imposed, the Church may impose some use of Images, Circumcision, and the Paschal Lamb. To which I answer,

( 1. ) That our Question is about Separation from the Communion of our Church on the account of the terms that are imposed; and is this a reasonable pretence for men not to do what is required, because they do not know what may be required on the same grounds? A Father charges his Son to stand with his Hat off before him, or else he shall not stay in his House; at first the Son demurs upon putting off his Hat to his Father, because he hath some scruples, whether putting off the Hat be a lawful ceremony or not; not meerly on the account of its signifi-  
cancy, but because it seems to him to be giving worship to a Creature. This he thinks so weighty a scruple, that he charges his Father with Tyranny over his Conscience for imposing such a condition, on his continuing in his house, and thinks himself sufficiently justified by it in his disobedience and forsaking his Fathers House, and drawing away as many of his servants from him, as he can infuse this scruple into. But let us suppose him brought to understand the difference between Civil and Religious Worship, yet he may upon Mr. A.'s grounds still justify his disobedience. For saith he to his Father, "Why do you require me to put off my Hat in your Presence, and to make this the condition of my staying in your House?"

"House? Is it not enough that I own my self to be  
 "your Son, and ask you *blessing* Morning and Even-  
 "ing, and am very willing to sit at your Table, and  
 "depend upon you for my *subsistence*? Are not these  
 "sufficient *Testimonies* that I am your Son, but you  
 "must expect my obedience in such a trifling Cer-  
 "emony as putting off my Hat? You say, it is a token  
 "of respect; I say for that reason I ought not to do  
 "it. For, how do I know when you will have  
 "done with your tokens of respect? It is true, you  
 "require no more now, but I consider what you may  
 "do, and for all that I know, the next thing you  
 "may require me will be to put off my Shoes before  
 "you; for that is a token of respect in some Countries;  
 "next you may require me to kiss your Toe, for  
 "that is a token of respect used some where; and  
 "who knows what you may come to at last; and  
 "therefore I am resolved to stop at first, and will  
 "rather leave your House, than be bound to put off  
 "my Hat in your Presence. Let any one judge whe-  
 "ther this be a reasonable ground for such an obsti-  
 "nate disobedience to the Command of his Father. Or  
 "suppose a Law were made to distinguish the several  
 "Companies in London from each other, that they  
 "should have some Badge upon their Livery Gowns,  
 "that may represent the Trade and Company they are  
 "of; would this be thought a just excuse for any  
 "mans refusing it, to say, "What do I know how  
 "far this imposing Power may go at last; it is true,  
 "the matter is small at present, but I consider, it  
 "is a Badge, it is a moral significant ceremony, a dan-  
 "gerous seeming thing, no man knows what it may  
 "bring forth at last; for how can I or any man li-  
 "ving tell, but at last I may be required to wear a  
 "Fool's Coat. Would such an unreasonable jealousy

Preface to the  
Communion-  
Prayer.

as this juſtifie ſuch a mans *refractorineſs*, in rather chooſing to loſe the *priviledge* of his *Company*, than *ſubmitting* to wear the *Badge* of it? So that the *fears* of what may be required is no ground for *actual diſobedience* to what is required. (2.) There can be no *reasonable ſuſpicion* that our Church ſhould impoſe *any other Ceremonies*, than what it hath already done, ſuppoſing that it might do it, on the ſame ground: Becauſe the Church hath rather *retrenched* than *increaſed Ceremonies*; as will appear to any one that compares the firſt and ſecond *Liturgies* of *Edw. 6.* And ſince that time no one new Ceremony hath been required, as a *condition of Communion*. But beſides, our Church gives a particular reaſon againſt the *multiplying* of Ceremonies; becauſe *the very number of them, ſuppoſing them lawſul is a burden*; of which *S. Auguſtin complained in his time, and others had much more cauſe ſince*; and therefore for that cauſe many were taken away, And withall, it is declared that *Chriſts Goſpel was not to be a Ceremonial Law*. So that for theſe reaſons there can be no juſt fears that our Church ſhould contradict her own doctrine, which it muſt do, if it *increaſed our Ceremonies*, ſo as to make a new argument againſt them, from the number of them. (3.) There is not the ſame Reason for introducing the things mentioned by Mr. A. as for the Ceremonies in Uſe among us. For, (1.) As to the Uſe of Images, our Church hath fully declared againſt any Religious Uſe of them, in the Homilies about the Peril of Idolatry; and that from ſuch reaſons, as cannot extend to our Ceremonies: viz. from the expreſs Law of God, and the general ſenſe of the Primitive Church; which allowed and practiſed the ſign of the Croſs, at the ſame time when it diſputed moſt vehemently againſt Images. (2.) For Circum-  
ciſion,



cision, which he tells us, *may be used as signifying the circumcision of the heart.* He knows very well that our Church joins *significancy* and *decency* together in the *matter* of *Ceremonies*; and no man can imagine that such a kind of *significancy* as that he mentions, should be sufficient to introduce such a practice which is so repugnant to *Decency* among us. Besides that *S. Paul* makes it so great a *badge* of the obligation to the *Law*, that he saith, *If ye be circumcised, Christ profiteth you nothing*: which was never said of any of our *Ceremonies*. And whereas he saith, *it is observed in Abassia as a mystical Ceremony*; he is much mistaken, if their *Emperour Claudius* say true; for he saith, *it is only a National Custom without any respect to Religion, like the cutting of the face in some parts of Æthiopia and Nubia, and boring the ear among the Indians.* And *Ludolphus* proves it to be no other, because it is done by a woman in private, without any witnesses. (3.) As to his *Paschal Lamb* in memory of *Christ* our *Passeover* that is sacrificed for us; We owe greater *Reverence* to *Gods own Institutions* that were intended to *typifie Christ* to come, than to presume to turn them quite another way to represent what is past. Especially since *Christ* is become the great *Sacrifice* for the sins of mankind. And he might as well have mentioned the *Scape-Goat* and the *Red Heifer* as the *Paschal Lamb*; since they were all *Types* of the great *Sacrifice* of *Propitiation*. But why are things never used by the *Primitive Church* (for as to his story of *Innocent 2.* be it true or false, it is nothing to us) brought to parallel our *Ceremonies*, when the great *Reason* of our Churches retaining any *Ceremonies* was declared from the beginning of the *Reformation* to be out of *Reverence* to the *Ancient Church*, which observed the same kind of *Ceremonies*?

confessio Fidei  
Claudii Regis  
Æthiopia.



§. 38.

Mischief of  
Importance

The only remaining pretence for the present Separation, is, that there is a parity of reason, as to their Separating from us, and our Separating from the Church of Rome. For so Mr. A. urgeth the argument, we Separate from them because they impose doubtful things for certain, false for true, new for old, absurd for reasonable; then this will hold for themselves because they think so; and that was all I opposed to T. G. But is it possible for any man that pretends to be a Protestant Divine to think the case alike? When (1.) They confess our Doctrine in the 39 Articles to be true, we reject all their additional Articles, in Pius 4. his Creed, not only as false, but some of them as absurd and unreasonable, as men can invent, viz. that of Transubstantiation; which is made by them the great trying and burning point. But what is there, which the most inveterate enemies of our Church can charge in her doctrine, as new, as false, as absurd? nay, they all yield to the Antiquity, to the Truth, to the Reasonableness of our Doctrine; and yet is not Mr. A. ashamed to make the case seem parallel. But what new and strong Reason doth he bring for it? You may be sure it is some mighty thing; for, he saith, presently after it, that my Importunity hath drawn them out of their reservedness, and they have hitherto been modest to their prejudice. Alas for him, that his modesty should ever hurt him! But what is this dangerous Secret, that they have hitherto kept in, out of meer veneration to the Church of England? Let us prepare our selves for this unusual, this killing charge. Why, saith Mr. A. In the Catechism of the Church, this Doctrine is contained (It is matter of Doctrine then, I see; although we are confessed to be agreed in the 39 Articles, as far as they concern Doctrine.

But

But what is this *notorious doctrine* ? ) It is, saith he, that Infants perform Faith and Repentance by their Sureties. Did I not fear, it was some dreadful thing ; some notorious heresie, condemned by one or two at least of the four General Councils ? But is it said so, in plain words ? or is it wire-drawn by far-fetched Consequences ? No, it is plain enough ; for the Question is, What is required of Persons to be baptized. Answ. Repentance whereby they forsake sin ; and faith, whereby they stedfastly believe the promises of God made to them in that Sacrament. Quest. why then are Infants baptized, when by reason of their tender age, they cannot perform them ? Answ. Because they promise them both by their Sureties ; which promise when they come to age themselves are bound to perform. But I pray doth it hence follow, that Infants do perform Faith and Repentance by their Sureties ? Are not the words express, that they promise both by their Sureties ? And is promising and performance all one ? I do not find it so by this Instance. For here was a great matter promised, and nothing performed. It is true the Catechism saith, Faith and Repentance are required of them that are to be baptized : which supposeth the persons to be baptized capable of performing these things themselves. And then comes a Question, by way of objection ; why then are Infants baptized, &c. to which the sense of the Answer is, that although by reason of their Age they are incapable of performing the Acts of Repentance and Believing ; yet the Church doth allow Sureties to enter into Covenant for them ; which doth imply a Promise on their parts for the Children, and an obligation lying on them to perform what was then promised. And now let the Reader judge, since this horrible Secret is come out, whether this ought to be ranked in an equal degree as to the justifying Separation with the

the monstrous, absurd and unreasonable doctrines of the Roman Church. And I know nothing can do them greater Service, than such *Parallels* as these.

(2.) We charge them with those *Reasons* for Separation, which the *Scripture* allows ; such as *Idolatry*, perverting the *Gospel* and *Institutions* of *Christ*, and *Tyranny* over the *Consciences* of men, in making those things necessary to *salvation*, which *Christ* never made so: But not one of these, can with any appearance of *Reason* be charged on the *Church of England*, since we profess to give *Religious Worship* only to *God* ; we worship no *Images* ; we invoke no *Saints* ; we adore no *Holt* ; we creep to no *Crucifix* ; we kiss no *Relicks*. We equal no *traditions* with the *Gospel* ; we lock it not up from the *People* in an unknown language ; we preach no other terms of *salvation* than *Christ* and his *Apostles* did ; we set up no *Monarchy* in the *Church* to undermine *Christ*, and to dispence with his *Laws* and *Institutions*. We mangle no *Sacraments*, nor pretend to know what makes more for the honour of his *Blood* than he did himself. We pretend to no skill in *expiating mens sins* when they are dead ; nor in turning the bottomless pit into the Pains of *Purgatory* by a charm of words and a quick motion of the hand. We do not cheat mens souls with false bills of exchange, called *Indulgences* ; nor give out that we have the *Treasure* of the *Church* in our keeping, which we can apply as we see occasion. We use no *pious frauds* to delude the *People*, nor pretend to be infallible, as they do when they have a mind to deceive. These are things which the *Divines* of our *Church* have with great clearness and strength of *Reason* made good against the *Church of Rome* ; and since they cannot be objected against our *Church*, with what face, can men suppose the cases of those who separate from each of them to be parallel ?

(3.) As

(3.) As to the *Ceremonies* in the *Roman Church* and ours, there are these considerable differences,

(1.) They have a *mighty number*, as appears by their *Rituals* and *Ceremonials*, and the great *volums*, written in *explication* of them; we, *very few*, and those so very easie and plain; that it requires as great skill not to understand ours, as it doth to understand theirs. (2.) They place great *holiness* in theirs, as appears by the *Forms* of *consecration* of their *Water*, *Oyle*, *Salt*, *Wax*, *Vestments*, &c. but we allow none of these; but only the use of *certain ceremonies*, without any preceding *Act* of the *Church* importing any *peculiar holiness* attributed to them. (3.) They suppose great *virtue* and *efficacy* to be in them, for the purging away *some sorts of sins*; we utterly deny any such thing to belong to our *ceremonies*, but declare, that they are appointed only for *Order* and *Decency*. (4.) They make their *ceremonies* being appointed by the *Church* to become *necessary parts of Divine Worship*; as I have already proved; but our *Church* looks upon them, even when determined *as things in their own nature indifferent*, but only required by virtue of that *general obedience* which we owe to *lawful Authority*. So that as to *ceremonies* themselves there is a *vast disparity* between the *Roman Church* and ours; and no man can pretend otherwise, that is not either grossly ignorant, or doth not wilfully misunderstand the state of the *Controversie* between them and us.

Thus I have gone through all the *Pleas* for the present *Separation* I could meet with, in the *Books* of my *Answerers*: and I have not concealed the *force* or *strength* I saw in any of them. And however Mr. A. reproaches me with *having a notable talent of* Mischief of *misrepresenting my Adversaries*, (a thing which I Impost. p. 513. have

have alwayes abhorred, and never did it wilfully in my life, it appearing to me an act of *injustice* as well as *dissimulity*) yet I do assure him, I have endeavoured to understand them truly, and to represent them fairly, and to judge impartially. And although I make *no such appeals to the day of Judgement* as others do; yet I cannot but declare to the world, *as one that believes* a day of Judgement to come, that upon the most diligent search, and careful Inquiry I could make into this matter, I cannot find any *Plea sufficient* to justify in point of conscience, the present Separation from the Church of England.

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Monseigneur,

Monseigneur,

**D**Eux voyages que j'ay esté obligé de faire, m'ont empêché de répondre aussi tost que je l'aurois souhaité à la lettre dont V<sup>otre</sup> Grandeur m'a fait la grace de m'honorer.

Comme j'étois sur le point de vous en faire des excuses, Monsieur de L'Angle est arrivé en ceste ville, qui me les a fait encor différer, dans l'esperance, qu'il voudroit bien se charger de ma réponse, & qu'elle pourroit par ce moyen vous être plus fidèlement rendue. Il est vray, Monsieur, que si j'en croyois mon déplaisir, je la remettrois encor à une autre fois ; car je ne peux vous écrire sans un extreme douleur, quand je songe à la matiere sur la quelle vous me commandés de vous dire mon sentiment. Je croy que vous le sçavés déjà bien, et que vous ne me faites pas l'honneur de me le demander comme en ayant quelque sorte de doute ; vous me faites plus de justice que cela ; & vous ne me comprenez pas au nombre de ceux, qui ont touchant l'Eglise d'Angleterre une si mechante opinion. Pour moy, j'en avois pas une si mechante d'aucun veritable Anglois, & je ne pouvois pas me persuader qu'il y en eut un seul, qui crût qu'on ne peut être dans sa communion sans hasarder son propre salut. Pour ceux qui sont engagés dans le parti de l'Eglise Romaine, j'en jugeois tout autrement. Ils ont des maximes particuliers, & agissent par

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d'autres Interests. Mais pour ceux qui n'ont aucune liaison avec Rome, c'est une chose bien singuliere de les voir passer jusqu' a cette extremite que de croire que dans l'Eglise Anglicane on ne peut faire son salut. C'est n'avoir gueres de conoissance de la Confession de foy, que tout le monde Protestant a si hautement approuvée, & qui merite en effect les louanges de tout ce qu'il y a de bons Chrestiens. Car on ne pouvoit rien faire de plus sage que cette Confession, & jamais les articles de foy n'ont été recueillis avec un discernement plus juste, & plus raisonnable que dans cette excellente piece. On a raison de la garder avec tant de veneration dans la Bibliothèque d'Oxford, & le grand Juellus pour l'avoir si dignement defendue, est digne d'une louange immortelle. C'est d'elle dont Dieu se servoit dans le commencement de la Reformation d'Angleterre, & si elle n'avoit pas été comme son ouvrage, il ne l'auroit pas benit d'une façon si avantageuse. Le succes qu'elle out, devoit fermer la bouche a ceux qui sont les plus animés, & l'avoir veue triompher de tant d'Obstacles devoit faire reconnoître a tout le monde, que dieu s'est déclaré en sa faveur, qu'il est visiblement mêlé de son établissement, & qu'elle a la verité & la fermeté de sa parole, a qui elle doit en effect sa naissance, & son origine. Elle est aujourd'hui ce qu'elle étoit quand elle étoit formée, & on ne peut pas reprocher a Messieurs les Evêques qu'ils y aient depuis cette terme là, apporté quelque changement. Et comment donc s'imaginer qu'elle ait changé d'usage? & peut on rien voir de plus inique, que de dire, qu'un Instrument que Dieu employa autrefois pour l'instruction de tant de gens de bien, pour le salut de de tant de peuples, pour la consolation tant de fidèles soit aujourd'hui devenue quelque chose de funeste, & perniciense. Si votre Confession de foy est pure, & innocente, votre service divin l'est aussi.

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Car on n'y voit rien de tout qui tende a L'idolatrie ; vous n'adorés que Dieu seul ; dans vòtre culte il n'y a rien qui se termine a la creature, & si l'on y trouve quelques ceremonies qui ne se rencontrent pas ailleurs, c'est faire profession d'une terrible Theologie, avoir depouillé toute charité, ne sçavoir guere ce que valent les ames, ne conditire point la nature de choses indifferentes, que decroire qu'elles sont capables de perdre eternellement ceux qui s'y veulent assujettir. C'est avoir une même dureté que de croire que vòtre discipline ecclesiastique est capable de damner les hommes. Car ou a t'on jamais vu que pour des articles de Discipline le salut des hommes se trouve interessé, & de choses qui ne regardent que le dehors, & L'ordre de L'Eglise, et qui ne sont que comme L'ecorce, & les envelopes de la verité, peuvent elles causer la mort, & glisser du poison dans une ame ? Certes on ne les comprend jamais au nombre de verités essentielles, & comme il n'y a que celles cy qui sauvent, il n'y a qu'elles aussi qui peuvent exclurre du salut. Pour le gouvernement Episcopal, qu'a t'il qui soit dangereux, & qui puisse raisonnablement alarmer des consciences ? & s'il est capable de priver de la gloire eternelle, & de boucher les avenues du ciel, qui estce qui y est entré l'espace de plus de quinze cents ans ? Puisque pendant tout ce temps là, toutes les Eglises du monde n'ont point eu d'autre gouvernement. S'il étoit contraire a la verité & a l'acquisition du bonheur eternel, est il croyable que Dieu l'eut si hautement approuvé, & qu'il eut permis que pendant tant de siecles son Eglise en eust été tyrannisée ? Car qui estce qui l'a gouverné, qui estce qui a composé ses conciles tant generaux que particuliers, qui estce qui a combattu les Heresies dont elle a esté de tout temps attaquée ? ont ce pas été les Evêques, & n'estce pas a leur sage conduite, que la parole de Dieu

est redevable, apres Dieu, de ses victoires & de ses Triomphes. Et sans remonter jusqu'au berceau, & la naissance de l'Eglise, qui estce qui dans le siecle precedant delivra l'Angleterre, de l'Erreur dont elle étoit envelopée ? Qui estce qui y fit resveiller si miraculeusement la verité ? fut ce pas le zele, & la fermeté des évêques, & leur ministère ? degagea t'il pas les Anglois de l'oppression sous laquelle ils gémissoient de puis si long temps ; & leur exemple aidât y pas puissamment a la Reformation de toute l'Europe ? En verité je croy qu'ils en pourvoient user comme fist autre fois Gregoire de Nazianze au milieu de Constantinople. Quand il y arriva, il trouva que L'Arrianisme y avoit fait de fort grand progres, cependant, son courage, son zele, son sçavoir affabloient si fort le parti des Heretiques, qu'en peu de temps la verité y apparut plus belle que jamais, & il voulut que le Temple ou il l'avoit si fortement appuiée portoit le nom d'Anastase, parce qu'il L'y avoit comme deterrée, & degagée de dessous L'erreur, & par ses soins continuels, il y avoit comme fait sortir du tombeau, & glorieusement resuscitée, c'est ce qu'ont fait aussi Les Evêques d'Angleterre. Ils voyoient non une verité seulement, mais quasi toutes les verités fondamentales ensevelies sous un nombre espouvantables d'Erreurs. Ils voyoient le jong de Rome plus pesant au milieu d'eux qu'il n'étoit nulle part ailleurs. La difficulté qu'il y avoit a réussir dans la Reformation étoit capable de décourager des personnes d'une capacité, & d'un zele mediocre, & neantmoins rien ne les detourne d'un si gene reux dessein. Les ennemis de dehors, ceux de dedans, tous terribles qu'ils parussent, ne les intimident point ; ils entreprennent ce grand ouvrage, et ne l'abandonnent point qu'ils n'en soient venus au bout, & qu'ils n'ayent remis sur le throne la verité resuscitée. En sorte qu'ils pouvoient laisser par tout des monuments de ce miracle & nommer justement

justement toutes leur Eglises du nom d'Anastase & de resurrection. Mais si ce Titre manque a leur Temples, la chose en soy leur convient, & l'on n'entend ressonner au milieu d'eux que les Lessons, & Les louanges de la pure Verité. Ce que doit obliger tous les gens de bien à ne s'en écarter pas, & à regarder L'Eglise Anglicane comme une Eglise tres Orthodoxe. C'est ce qui font Les Protestans de France, ceux de Geneva, Ceux de Suisse, & d'Allemagne, & ceux d'Hollande aussi. Car ils se firent un fort grand Honneur, d'avoir dans leur Concile de Dordrecht des Theologiens d'Angleterre, & montrèrent bien qu'ils avoient pour L'Eglise Anglicane une profonde veneration. Et d'ou vient donc, que des Anglois mêmes en ont aujourd'hui si mechante opinion, & rompre si temerairement comme ils font, avec Elle? estce pas rompre avec toute L'Eglise Ancienne, avec toutes les Eglises Orientales, avec toutes les Eglises Protestantes qui ont toujours fort considéré la pureté de celle d'Angleterre? estce pas une horrible dureté que de l'excommunier sans misericorde, & s'en faire etrangement à croire que de s'imaginer qu'ils soient le seuls en Angleterre & même au milieu de tout le monde chrestien, qui soient destinés au bonheur eternal & à soutenir, comme il faut, le verites nécessaires au salut. Certes on pourroit faire un parallele fort odieux entre ces Docteurs, & le Pape Victor, qui volut excommunier les Eglises d'Asie par ce qu'elles ne celebroident le feste de Pasque au même jour que Rome le faisoit; entre eux & les Audiens, qui rompoient avec les Chrestiens, & ne vouloient point souffrir d'Evêques riches. Entre Eux & le Donatistes, qui ne vouloient point de communion avec ceux qui avoient esté ordines par des Evêques laches, & qui s'imaginoient que leur société étoit la veritable Eglise, & l'épouse bien aimée qui païssoit son troupeau vers le midi. Entre eux & ceux de la communion Romaine, qui ont si

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bonne opinion de leur Eglise, que hors d'elle ils ne s'imaginent pas qu'un puisse jamais acquerir le Salut. Pour moy quelque enclin que je sois a la tolerance, je ne pourois pourtant me persuader qu'il en faille avoir pour ceux qui en ont si peu pour les autres, & que s'ils étoient les maitres feroient assurément un mauvais quartier a ceux qui dependroient d'eux. Je regarde ces gens là, comme de perturbateurs de l'Estat, & de l'Eglise, & qui sont infailiblement animés d'un esprit de sedition. J'ay même de la peine a croire qu'ils soient justement ce qu'ils disent estre, & je craindrois bien que sous ces Docteurs il n'y eust des ennemis tres dangereux qui fussent cachés. Des Sociétés composées de telles personnes seroient extremement perilleuses, & on ne les pourroit souffrir sans ouvrir la porte au desordre, & travailler a sa propre ruine. Il y en a de composées de personnes plus raisonnables. Mais j'y voudrois qu'elles le fussent assez, pour ne se point separer de celles qui composent l'Eglise Anglicane ; particulièrement au terme ou nous sommes elles devroient tout faire pour une bonne Reconciliation ; & dans le conjuncture des affaires presentes ils devroient bien s'apercevoir qu'il n'y a qu'une bonne rennion qui puisse prevenir les maux dont l'Angleterre est menacée. Car pour dire la verité, je ne voi pas que leur Meetings soient de fort grande utilité, & qu'on puisse s'y consoler davantage, que dans les Eglises Episcopales. Quand j'estois a Londres, il y a bien tost cinq ans, je me trouvoy en plusieurs assemblées particulieres pour voir comme on l'y prenoit pour l'instruction du peuple, & la predication de la parole de Dieu. Mais j'avoüe que je n'en receus aucune edification. J'entendis un de plus fameux Non-conformistes. Il pre-choit en un lieu ou il y avoit trois hommes & soixante, ou quatre vingt femmes. Il avoit choisi un texte touchant le retablissement des ruines de Jerusalem, & pour l'expliquer il  
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cita cent fois Plinie & Vitruve, & n'oublia pas de dire en Italien ce proverbe, *duro con duro non fa muro*. Tout cela me parut hors de propos, feroit peu à propos pour des femmelettes, & très éloigné d'un esprit qui ne cherche que la consolation & l'édification de ses auditeurs. Se Cantonner & faire un schisme pour avoir la liberté de debiter de telles vanités est une fort mauvaise conduite; & les peuples paroissent bien foibles de quitter leur mutuelles assemblées pour de choses qui méritent si peu leur estime, & leur préférence. Je n'estime pas, qu'on soit en obligation de souffrir ce dérèglement. Il est vrai qu'autrefois on souffroit les Assemblées de Novatiens à Rome & à Constantinople, & que le Donatistes a voient en la première place quelque sorte de liberté. Mais c'estoit les Estrangers, & cela même ne dura pas long temps & comme il y en avoit peu, cela ne tiroit pas en conséquence. Mais c'est un autre fait en Angleterre, & comme le bien de l'Estat, & de l'Eglise depend absolument de l'union du peuple sur le point de la Religion, on n'y pourroit trop presser une union universelle. Mais il la faut procurer par les bonnes voyes, & comme Messieurs les Evêques sont de personnes d'une grande expérience, d'un Sçavoir extraordinaire, d'un zele, & d'une bonté, envers leur peuples véritablement paternelle, j'espère qu'ils s'employeront à ce grand Ouvrage avec toute la prudence & la charité qui sont nécessaires pour faire réussir une si louable entreprise. Vous particulièrement, Monseigneur, dont la modération & la capacité sont reconnues de tout le monde, il semble que ce soit un dessein réservé pour votre grande Sagesse, & si vous n'y reussistes pas, apparemment que tous les autres y travailleront inutilement. Pour moy, je ne puis contribuer d'icy que de vœux, & que de prières; aussi puis bien protester que j'en fais tous les jours de fort sincères pour la prospérité de l'Eglise Anglicane, & pour

*qu'il plaise a Dieu faire en sorte, que tous les Protes-  
tants d'Angleterre ne soyent a l'avenir qu'un vœux, &  
qu'une Ame. Je prie Vostre Grandeur d'en estre bien  
persuadé, & de croire qu'il n'est pas possible d'estre avec  
plus de respect que je le suis,*

Monseigneur,

Votre tres humble & tres  
Obeissant Serviteur,

A Leyden 3 Sep.  
temb. 1680.

*Le Moine.*

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First

## First Letter.

*A Letter from Monsieur le Moyne, Professor of Divinity at Leyden, to my Lord Bishop of London, concerning the nature of our present Differences, and the unlawfulness of Separation from the Church of England.*

*My Lord,*

**T**WO Journeys that I have been obliged to take, have hindered me from answering the Letter, with which your Lordship did me the favour to honour me, so soon as I could have wished. Just as I was about to excuse my self to you for it, Monsieur de l'Angle came to this Town, which made me defer it longer yet, in hopes that he would charge himself with my answer, and that by that means it might be brought unto you more safely. It is true, my Lord, that if I should hearken to my own unwillingness, I should put it off still to another time; for I cannot write unto you without being extreamly grieved, when I think upon the matter, of which you command me to tell you my opinion. I believe that you know it already, and that you do not do me the honour to ask it of me, as if you had any kind of doubt of it. You do me more right than so; and you do not account me of the number of those that have so ill an opinion of the Church of England. For my part I had not so

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bad a one of any true *English-man*, and I could not have perswaded my self that there had been so much as one, which had believed that a man could not be of her communion, without hazarding his own salvation. For those that are engaged in the party of the Church of *Rome*, I judged quite otherwise of them; they have particular Maxims, and act by other interests. But for those that have no tie to *Rome*, it is a very strange thing to see them come to that extream, as to believe that a man cannot be saved in the Church of *England*. This is not to have much knowledge of that Confession of Faith, which all the Protestant World has so highly approved, and which does really deserve the praises of all good Christians that are. For there cannot be any thing made more wise than that Confession, and the Articles of Faith were never collected with a more just and reasonable discretion than in that excellent piece. There is great reason to keep it with so much veneration in the Library of *Oxford*; and the great *Jewell* deserves immortal praise for having so worthily defended it. It was this that God made use of in the beginning of the Reformation of *England*. And if it had not been as it were his work, he had never blessed it in so advantageous a manner. The success that it has had, ought to stop the mouth of those that are the most passionate, and it's having triumphed over so many obstacles, should make all the World acknowledge, that God has declared himself in favour of it, and that he has been visibly concerned in its establishment; and that it has the truth and confirmation of his word, to which in effect it owes its birth and original. It is the same at present as it was when it was made, and no one can reproach the Bishops for having made any change in it since.

since that time. And how then can it be imagined, that it has changed its use? And can there be any thing more unjust, than to say, that an instrument which God has heretofore employed for the instruction of so many people, for the consolation of so many good men, for the salvation of so many believers, is now become a destructive and pernicious thing? If your Confession of Faith be pure and innocent, your Divine Service is so too: for no one can discover any thing at all in it that tends to Idolatry: You adore nothing but God alone; in your Worship there is nothing that is terminated on the Creature: And if there be some Ceremonies there, which one shall not meet with in some other places; this were to make profession of a terrible kind of Divinity, to put off all Charity, not to know much what souls are worth; not to understand the nature of things indifferent, to believe that they are able to destroy those eternally, that are willing to submit themselves unto them. It is to have the same hardness to believe that your Ecclesiastical Discipline can damn any. For where has it been ever seen, that the salvation of men was concerned for Articles of Discipline, and things that regard but the outside, and order of the Church, and are but as it were the bark and covering of the truth? Can these things cause death, and distill poison into a soul? Truly these are never accounted in the number of essential truths; and as there is nothing but these that can save, so there is nothing but these that can exclude men from salvation. For the Episcopal Government, what is there in it that is dangerous, and may reasonably alarm mens consciences? And if this be capable of depriving us of eternal glory, and shutting

the Gates of Heaven, who was there that entered there for the space of fifteen hundred years, since that for all that time all the Churches of the World had no other kind of Government? If it were contrary to the truth, and the attainment of eternal happiness, is it credible that God had so highly approved it, and permitted his Church to be tyrannized over by it for so many Ages? For who was it that did govern it? Who was it that did make up its Councils, as well General, as particular? Who was it that combated the Heresies with which it has been at all times assaulted? Was it not the Bishops? And is it not to their wise conduct, to which next under God, his Word is beholden for its Victories and Triumphs? And not to go back so far as the birth and infancy of the Church; who was it that in the last Age delivered *England* from the error in which she was involved? Who was it that made the truth to rise so miraculously there again? Was it not the zeal and constancy of the Bishops, and their Ministry that disengaged the *English* from that oppression under which they had groaned so long? And did not their Example powerfully help forward the Reformation of all *Europe*? In truth I think they might make the same use of this, as *Gregory Nazianzen* did heretofore at *Constantinople*. When he arrived there he found that *Arrianism* had made a very great progress in that place; but then his courage, his zeal, his learning did so mightily weaken the party of the Hereticks that in a little time the truth appeared there again more beautiful than ever; and the Church where he had so stoutly upheld it, he would have to bear the name of *Anastasius*; because he had brought the truth as it were out of the earth, and cleared it from the error that lay upon it, and by his

his continual cares had caused it, as it were, to come out of the Grave to a glorious Resurrection. It is this too that the Bishops of *England* have done; they saw not only one truth, but almost all the fundamental truths buried under a formidable number of errors; they saw the yoke of *Rome* heavier among them, than it was any where else: The difficulty that there was of succeeding in the Reformation, was enough to discourage persons of an ordinary capacity and zeal. Nevertheless nothing turns them from so generous a design; the enemies without, and those within as terrible as they seem, do not fright them; they undertake this great work, and do not leave it till they had brought it about, and raised up the truth, and placed it again upon the Throne, in such a manner that they might every where have monuments of this miracle, and justly have called all their Churches by the name of *Anastasia* or Resurrection. But if their Churches have not that title, the thing it self belongs unto them; and you shall hear nothing discoursed of in these, but lectures and praises of the pure truth. Which ought to oblige all good men not to separate from it; but to look upon the Church of *England*, as a very Orthodox Church. Thus all the Protestants of *France* do, those of *Geneva*, those of *Switzerland* and *Germany*, and those of *Holland* too; for they did themselves a very great honour in having some Divines of *England* in their Synod of *Dort*, and shewed plainly that they had a profound veneration for the Church of *England*. And from whence does it then come, that some *Englisbmen* themselves have so ill an opinion of her at present, and divide rashly from her, as they do? Is not this to divide from all the Anti-

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ent Churches, from all the Churches of the East, from all the Protestant Churches, which have alwayes had a very great respect for the purity of that of *England*? Is it not horrible impudence to excommunicate her without mercy, and to make themselves believe strangely of her, for them to imagine that they are the only men in *England*, nay, in the Christian World, that are predestinated to eternal happiness, and to hold the truths necessary to salvation, as they ought to be held? Indeed one might make a very odious Parallel betwixt these Teachers and Pope *Victor*, that would needs excommunicate the Churches of *Asia*, because they did not celebrate the Feast of *Easter* the same day they did at *Rome*. Betwixt them and the *Audeans* that divided from the Christians, and would not endure rich Bishops. Betwixt them and the *Donatists*, that would have no communion with them that had been ordained by lapsed Bishops, and imagined that their Society was the true Church, and the well beloved Spouse, that fed her flock in the South. Betwixt them and those of the *Roman* Communion, who have so good an opinion of their own Church, that out of her they do not imagine that any one can ever be saved. For my part, as much inclined to Toleration as I am, I cannot for all this perswade my self, that it ought to be allowed to those that have so little of it for other men; and who, if they were Masters, would certainly give but bad quarter to those that depended upon them. I look upon these men as disturbers of the State and Church, and who are doubtlesly animated by a Spirit of Sedition. Nay, I can scarce believe, that they are just such as they say they are; and I should be something afraid, that very dangerous enemies might be  
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hid under colour of these Teachers. Societies composed of such persons, would be extream dangerous; and they could not be suffered without opening the Gate to disorder, and advancing towards ones own ruine. There are some of these that are composed of more reasonable men, but I could wish they were reasonable enough not to separate from those of which the Church of *England* is composed. Especially in the case we are in, they should do all for a good agreement; and in the present conjuncture of affairs, they should understand that there is nothing but a good re-union, that can prevent the evils with which *England* is threatned. For to speak the truth, I do not see that their Meetings are of any great use, or that one may be more comforted there, than in the Episcopal Churches. When I was at *London* almost Five years ago, I went to several of their private assemblies, to see what way they took for the instruction of the people, and the preaching of the Word of God. But I profess I was not at all edified by it. I heard one of the most famous *Non-Conformists*, he preached in a place where there were three men and three or fourscore women, he had chosen a Text about the building up the Ruines of *Jerusalem*, and for the explication of it, he cited *Pliny* and *Vitruvius* a hundred times, and did not forget to mention a Proverb in *Italian*, *Duro con duro non fa muro*. All this seem'd to me nothing to the purpose, and very improper for the poor women, and very far from a Spirit that sought nothing but the comfort and edification of his hearers. To cantonize themselves, and make a Schism, to have the liberty to vent such vanities, is very ill conduct,

duct, and the people seem very weak to quit their mutual Assemblies for things that so little deserve their esteem and preference. I do not think that any one is obliged to suffer this irregularity. It is true, that the Assemblies of the *Novatians* were sometimes suffered at *Rome* and *Constantinople*, and that even the *Donatists* had some kind of liberty in the first of these places. But they were only strangers; and that neither did not indure any long time; and as there were but few of them, that is not to be drawn into example. But it is another case in *England*; and seeing the good of the State and Church depends absolutely upon the union of the people in the point of Religion, one cannot there press an universal union too much. But it ought to be procured by good means; and since the Bishops are persons of great experience, of an extraordinary knowledge, of a true fatherly zeal and goodness towards their people, I hope that they will employ themselves in this great work with all the prudence and charity that are necessary to the succeeding of such a commendable undertaking. You particularly, My Lord, whose moderation and capacity are acknowledged by all the World; it looks as if it were a design reserved for your great Wisdom; and if you do not succeed, it is clear, that all others will labour in it but in vain. For my part, I can contribute nothing to it where I am, but Vowes and Prayers; and of these I can protest that I make very sincere ones every day for the prosperity of the *English* Church; and that it would please God to order things in such manner, that all the Protestants of *England* for the future, might be of one heart and of one soul. I  
beg



(411)

beg your Lordship to be well assured of this  
and to believe that it is impossible to be with more  
respect than I am,

*My Lord,*

*Your most Humble and  
most Obedient ser-  
vant,*

Leyden Sept. 3.  
1680.

Le Moyne.

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Ggg Monseigneur,

A Paris l' 32. d'Octob.

Monseigneur ,

**R**ien ne vous a den paroistre si estrange nysî incivil que mon silence sur la lettre que vous me fistes l'honneur de m'escire il y a environ trois mois ; Il est pourtant vray que je n'ay rien a me reprocher sur cela, & a fin que vous le croyiez comme moy, vous voulez bien me permettre de vous dire comment la chose s'est passée. Quand on m'apporta vostre lettre, j'estois retombé dans une grande & violente fievre dont Dieu m'a affligé durant quatre ou cinq mois, & qui m'a mené jusqu'à deux doits de la mort. Je priay un de mes amis, qui estoit alors dans ma chambre, de l'ouvrir & de me dire le nom de celui qui me l'escrivoit, mais il se trouva que vous aviez oublié de la signer, sur quoy je me l'a fis apporter, pour voir si je n'en connoistrois point le caractère ; Et ce fut encore inutilement, par ce que jusqu'alors je n'avois rien veu de vostre main : Cela me fit croire qu'elle avoit esté escrite par celui là mesme qui l'avoit apportée, pour m'attrapper dix ou douze sous de port ; car ce petit stratageme est assez commun en cette ville : & apres cela, je ne me mis pas fort en peine de

de ce qu'elle deviendroit. Elle se conserva pourtant dans mon cabinet par le plus grand hazard du monde, & m'estant heureusement tombée sous la main, il y a deux ou trois jours, je la relus ; & l'ayant trouvée trop sage & trop grave pour avoir esté écrite par un homme tel que je me l'estois imaginé, je la monstray à Monsieur Claude qui y reconnut d'abord vostre esécriture, & qui me dit que vous enestiez l'Auteur. Je pense Monseigneur que cela suffit pour me justifier auprez de vous d'un silence, qui bien que je n'en sois aucunement coupable, ne laisse pas de me donner quelque espece de confusion. Mais pour venir au contenu de vostre lettre, je ne vous puis exprimer avec quelle douleur j'apprens que vos divisions continuent, en un temps auquel il y a des raisons si pressantes de se réunir ; Ce que vous me dites sur tout des escrits que l'on publie a cette heure, pour faire croire que la communion avec l'Eglise Anglicane est illégitime, & que les Ministres ne la peuvent permettre aux particuliers sans crime, me paroist une chose si deraisonnable en elle mesme, & si fort à contre-temps, que j'aurois peine à la croire si elle ne m'estoit attestée par une personne de vostre mérite & de vostre poids. Vous savez bien Monseigneur quels sont & quels ont toujours esté mes sentimens sur cela, & la manière dont j'en uzay il y a deux ans dans mon voyage d'Angleterre, en fréquentant vos assemblées, & en preschant mesme dans un troupeau qui est sous la Jurisdiction de l'Eglise Anglicane, monstre assez que je suis bien éloigné de croire que sa communion soit illégitime ; Et cela mesme prouve d'une manière bien évidente, que mon sentiment à cet égard est celuy de nos Eglises, parce qu'il n'est pas imaginable que j'eusse voulu faire, sans nécessité, une chose qui m'eust attiré l'indignation de mes frères, & qui,

a mon retour, m'eust exposé à leurs reproches ou à leurs censures. Pleust a Dieu, Monseigneur, que tout ce qu'il y a de Chrestiens égarez dans le monde voulussent recevoir vostre Réformation, que je répandrois de bon cœur tout ce que j'ay de sang pour leur procurer un si grand bien. Et que je suis assuré de la joye extrême avec laquelle nos Eglises entreroient dans leur Communion, Si en estant dans la pureté de vos sentimens pour les dogmes, ils ne différoient plus d'avec nous que par des Surplis, par des Cérémonies innocentes, & par quelque diversité d'Ordres dans le gouvernement de l'Eglise. Et cela Monseigneur vous fait assez comprendre, ce que j'ay a répondre a vostre seconde question. Car puis que l'Eglise Anglicane est une véritable Eglise de nostre Seigneur, Puis que son Culte & ses Dogmes sont purs, & n'ont rien de contraire a la parole de Dieu, Et puis que quand la Réformation y a esté receüe, elle y a esté receüe avec l'Episcopat. Et en y establisant la Liturgie & les Cérémonies qui y sont aujourd'huy en uzage, il est sans doute du devoir de tous les Réformez de Vostre Royaume de se tenir inséparablement unis a Cette Eglise; Et ceux qui ne le font pas, sous ombre qu'ils desireroient, plus de simplicité dans les Cérémonies, & moins d'inegalité entre les Ministres commettent assurement un tres grand péché. Car le schisme est le plus redoutable mal qui puisse arriver à l'Eglise; Et pour l'éviter la charité Chrestienne oblige tous les gens de bien a supporter en leurs frères des choses bien moins supportables que ne le dorvent paroistre celles dont il s'agit, aux yeux de ceux là mesmes qui les ont le plus en aversion: Et c'estoit là si bien le sentiment de nostre Grand & Excellent Calvin que dans son traité de la nécessité de la Réformation il ne fait point de difficulté de dire,  
Que

*Que s'il se trouvoit des gens assez deraisonnables pour refuser la Communion d'une Eglise pure dans son culte & dans ses Dogmes, & pour ne pas se soumettre avec respect a son Gouvernement, sous ombre qu'elle auroit retenu l'Episcopat conditionné comme le vostre, il n'y auroit point de censure ny de rigueur de discipline qu'on ne deust exercer contre eux. \* Talem nobis Hierarchiam si exhibeant, in qua sic emineant Episcopi ut Christo subesse non recusent, ut ab illo tanquam ab unico capite pendeant & ad ipsum referantur, in qua sic inter se fraternam societatem colant ut non alio modo quam ejus veritate sint colligati, tum vero nullo non anathemate dignos fatear, si qui erunt qui non eam revereantur, tummaque obedientia observent. Et Beze mesme, qui n'approuvoit pas en général le gouvernement Episcopat, fait une telle distinction du vostre, et est si éloigné de croire que l'on puisse, ou que l'on doive en prendre sujet de se séparer de vostre Eglise, qu'il prie Dieu ardemment qu'elle puisse toujours de meurer dans l'heureux estat ou elle avoit esté mise et conservée, par le sang, par la pureté de la foy, et par la sage conduite de ses Excellens Evêques. \* Quod si nunc Anglicana Ecclesia instaurata suorum Episcoporum & Archiepiscoporum autoritate persistat, quemadmodum hoc nostra memoria contigit, ut ejus ordinis homines non tantum insignes Dei Martyres, sed etiam præstantissimos Pastores & Doctores habuerit, fructus sane ista singulari Dei beneficentia, quæ utinam illi sit perpetua. Mais, Monseigneur, quoy que les premiers Auteurs de la séparation qui vous trouble soient extraordinairement coupables, et que ceux qui la continuent et qui la fortifient par leurs escrits deraisonnables et emportez le soient aussi extrêmement,*

\* Calv. Edit.  
Amstel. tom. 8  
p. 60.

\* Bez. contra  
Sarrav. ad  
cap. 8. art. 3.  
pag. 270 Edit.  
Francof.  
ann. 1601.

il est néanmoins certain que dans la multitude qui les suit, il y a une infinité de bonnes gens dont la foy est pure et la piété sincère; et qui ne demeurent cloignez de vous que parce que leur simplicité est surprise, et qu'on les a effrayez par ces grands mots de Tyrannie, d'Oppression, de supposts de l'Antechrist dont on leur bat perpetuellement les oreilles: Je les mets au rang de ces foibles qui disoient qu'ils n'estoient point du corps et dont St. Paul dit qu'ils estoient du corps pourtant; Et il me semble que les bons et charitables Evêques comme vous, en doivent dire, quoy qu'en un sens un peu différent, ce qu'Optat de Milêve disoit des Donatistes de son temps, Si collegium Episcopale nolunt nobiscum habere, tamen fratres sunt: Au nom de Dieu donc Monseigneur faites tout ce qui vous sera possible pour les ramener a leur devoir par la douceur et par la Charité qui seule est capable d'opérer de grandes choses en ces occasions. Car les hommes qui ont toujours de l'orgueil, se soulevont ordinairement contre tout ce qui leur paroist n'agir que par la seule Authorité, mais ils ne manquent presque jamais de se rendre au support et a la condescendance, Manusuetus homo, cordis est medicus. Je ne pretens pas Monseigneur m'ingérer de vous donner la dessus aucun conseil particulier; Vous qui voiez les choses de prez, et qui avez le cœur tout pénétré de la charité Chrestienne jugez mieux que personne des remèdes qui sont les plus propres a un si grand mal; Et je suis assuré que s'il ne falloit pour le guérir que s'abstenir de quelques expressions, que quitter quelques cérémonies, et que changer la couleur de quelques habits, vous vous y résoudriez avec grand plaisir, et a quelque chose de plus difficile. Il me semble même avoir leu en quelque endroit des Vindictæ de Monsieur le Doien de Winsor

*Winſor* que ce furent là les ſentimens charitables que fit paroître l'Egliſe Anglicane par la bouche de trois ou quatre de ſes Evêſques dans une Conférence qui ſe fit ſur les moiens de réunion, en la première année du reſtabliſſement de ſa Majeſté Britannique, et qu'il ne tint qu'à quelques Miniſtres de ceux qu'on appelle Presbyteriens que la choſe ne paſſaſt plus avant. Quoy qu'il en ſoit je prie Dieu de tout mon cœur qu'il ouvre les yeux des uns pour leur faire connoiſtre la foibleſſe des raiſons ſur leſquelles ils fondent une ſéparation ſi affligeante, Et qu'il conſerve et qu'il augmente de plus en plus dans les autres, la piété, le zèle et la charité dont ils ont beſoin pour travailler heureuſement à une réunion qui réjonira les hommes et les Anges, et qui attirera mille bénédictions de la terre et du Ciel ſur ceux qui y auront le plus contribué : Et je vous avoue Monſieur que je ne ſervis pas conſolable ſi je vois qu'on ne fiſt pas au moins quelque nouvel effort pour réuſſir dans un ouvrage ſi ſaint et ſi important dans un temps qui m'y paroît ſi propre. Car outre que les intereſts de Voſtre Eſtat et de Voſtre Eglife le demandent extraordinairement, j'apprens que par une admirable bénédiction du Ciel, toutes vos Chaires Epiſcopales ſont maintenant remplies par d'Excellens Serviteurs de Dieu, qui aiment Jeſus Chriſt et ſon Eglife, et qui ont tous les qualitez de la teſte et du cœur qui ſont neceſſaires pour pouvoir et pour vouloir contribuer à cette bonne œuvre. Et à en juger par vous Monſieur, et par Monſieur l'Archevêque de Canterbury, et Monſieur l'Evêque d'Oxford que j'ay eu l'honneur de voir durant mon ſéjour en Angleterre, je n'ay pas de peine à me le perſuader. Mais j'ay peur de vous avoir ennuyé par cette longue lettre, je vous en demande tres-humblement pardon, Et je vous ſupplie



*plie d'estre bien persuadé que je conserve toujours une  
extrefme reconnoissance de l'amitié dont vous m'honorez, et que je suis avec tout le respect que je vous dois*

Vostre tres humble & tres  
obeyfant Serviteur,

*De l'Angle.*

Monseigneur,

*Monsieur Claude mon Excellent Colleague a qui j'ay  
monstré cette lettre, m'a prié de vous dire, en vous as-  
seurant de son tres humble service, qu'il la soufcriroit  
de bon cœur et qu'il est absolument dans mes sentimens.*

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Third

Paris, Octob. 31. 1680.

## Second Letter.

*From Monsieur de L'Angle one of the present  
Preachers of the Reformed Church meeting at  
Charenton near Paris, upon the same subject.*

*My Lord,*

Nothing may seem so strange and so uncivil to you, as my silence upon your *Letter* you did me the honour to write me about three months ago. But yet it is true that in this case I have nothing to blame my self for; and that you may believe it, as well as I, you will give me leave to tell you how the matter happened. When your *Letter* was brought me, I was relapsed into a great and violent Fever, with which God has afflicted me for the space of four or five months, and which has brought me very near the grave; I prayed one of my friends, which was then in my Chamber, to open the *Letter*, and to tell me the name of him that wrote it; but it chanced that you had forgotten to subscribe it, upon which I made it be brought to me; to see if I did not know the Character; but it was to no purpose, because

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till then I had not seen any thing of your hand. This made me believe that it had been written by the same man that brought it, to get ten or twelve *Sous* for the carriage; for that little stratagem is common enough in this Town. After this, I did not much trouble my self what became of it; but yet it was preserved in my Cabinet by the greatest chance in the world; and being happily fallen into my hands two or three days since, I read it over again; and having found it too prudent and grave to have been written by such a one as I had imagined, I shewed it to *Monsieur Claude*, who presently knew your hand, and told me that you were the Author of it. I think, my Lord, this is enough to excuse me to you, for a silence, for which though I am not any way faulty, yet I cannot choose but be something ashamed.

But to come to the contents of your Letter; I cannot express to you with how much grief I understand that your divisions continue; at a time in which there are such pressing reasons for being Re-united. Above all, that which you tell me of writings that are at this time published, to make men believe that Communion with the Church of *England* is unlawful, and that the Ministers cannot permit it to private persons without sinning, seems to me a thing so unreasonable in it self, and so very unseasonable now, that I should scarce believe it, if it were not attested by a person of your merit and consideration. My Lord, you know well what my sentiments are, and always have been in this matter; and the way which I used two years ago, when I was in *England*, in frequenting your assemblies, and preaching too in a Congregation that is under the jurisdiction of the Church of *England*, sufficiently

sufficiently shews that I am very far from believing that her Communion is unlawful. And this also proves very evidently that my opinion in this matter is the same that is holden by our Churches; because it is not imaginable that I would without any necessity, have done a thing which would have drawn the displeasure of my Brethren upon me, and which at my return would have exposed my self to be blamed, if not to be censured by them. My Lord, I would to God that all the mistaken Christians that are in the world would receive your Reformation; I would with all my heart spend all the blood I have to procure them so great a good. And I am sure with what an exceeding Joy our Churches would enter into their Communion, if being pure in their opinions for Doctrine, they differed no more from us, than by Surplices; and innocent Ceremonies; and some diversity of Orders in the Government of the Church.

And by this, my Lord, you may perceive what I have to answer to your second question. For since the Church of *England* is a true Church of our Lord; since her Worship and Doctrines are pure, and have nothing in them contrary to the word of God; and since that when the Reformation was there received, it was received together with Episcopacy, and with the establishment of the Liturgy, and Ceremonies, which are there in use at this day; it is without doubt the duty of all the Reformed of your Realm, to keep themselves inseparably united to the Church. And those that do not do this, upon pretence that they should desire more simplicity in their Ceremonies, and less of inequality among the Ministers, do certainly

commit a very great sin. For Schism is the most formidable evil that can befall the Church: and for the avoiding of this, Christian charity obliges all good men to bear with their Brethren in some things much less tolerable than those, of which the dispute is, ought to seem, even in the eyes of those that have the most aversion for them. And this was so much the opinion of our great and excellent Calvin, that in his Treatise of the necessity of the Reformation he makes no difficulty to say; That if there should be any so unreasonable as to refuse the Communion of a Church that was pure in its Worship and Doctrine, and not to submit himself with respect to its Government, under pretence that it had retained an Episcopacy qualified as yours is; there would be no Censure nor rigour of Discipline that ought not to be exercised upon them. *Talem nobis Hierarchiam si exhibeant, in qua sic emineant Episcopi ut Christo subesse non recusent, ut ab illo tanquam ab unico Capite pendeant, et ad ipsum referantur; in qua sic inter se fraternam societatem colant, ut non alio modo quam ejus veritate sint colligati; tum vero nullo non Anathemate dignos fatear, si qui erunt. qui non eum revereantur, summaq; obedientia observent.* And Beza himself, who did not in the general approve of the Episcopal Government, makes such a distinction of yours, and is so far from believing, that one may, or that one ought to take occasion from thence to separate from your Church, that he prays earnestly to God that she may always remain in that happy estate in which she had been put and preserved, by the blood, by the purity of the Faith, and by the wise conduct of her excellent Bishops. *Quod si nunc Anglicana Ecclesia instaurata suorum Episcopo-*

Calvin opera  
Edit. Amst.  
Tom. 8. p. 60.

B. 1. c. 1.  
Surrey. 22. cap.  
8. art. 3. pag.  
276. Edit.  
Francos. anno  
1561.

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*rum et Archiepiscoporum autoritate persistat, quemadmodum hoc nostra memoria contigit, ut ejus ordinis homines, non tantum insignes Dei Martyres, sed etiam præstantissimos Pastores et Doctores habuerit, fruatur sane istâ singulari Dei beneficentiâ, qua utinam illi sit perpetua-*

But, my Lord, although the first Authors of the Separation, which troubles you, be extraordinarily to blame, and though those that continue it, and strengthen it, by their unreasonable and passionate Writings, be extremely so too; it is certain yet that among the multitude that follows them, there is a very great number of good men, whose faith is pure, and whose piety is sincere, and who remain separate from you only because their simplicity is surprized, and because they have been frightened with the bugbear words of *Tyranny, Oppression, Limbs of Antichrist* which are continually beaten into their ears. I rank these with those weak ones who said they were not of the Body; and of whom *St. Paul* said they were of the Body for all that. And it seems to me that the good and charitable Bishops, such as you, ought to say of them, though in something a different sense, as *Optatus Milevitanus* said of the *Donatists* of his time, *Si Collegium Episcopale volunt nobiscum habere, tamen Frares sunt.* In the name of God then, my Lord, do all that possibly you can to bring them back to their duty by sweetness and charity, which is only able to do great things on these occasions. For men, who have always something of pride, do commonly oppose every thing that seems to them to act by bare Authority only: but they scarce ever fail to yield themselves up to forbearance and condescension. *Mansuetus homo cordis est medicus.*

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I do not pretend, My Lord, to thrust my self in to give you any particular advice in this case; you that see things near at hand, and that have a heart deeply affected with Christian Charity, will judge better than any man, what remedies are the most proper for so great an evil; and I am sure that if there were nothing wanting to cure it, but the abstaining from some expressions, the quitting some Ceremonies, and the changing the colour of some habits, you would resolve to do that, and something more difficult than that, with great pleasure. And I think I have read in some part of the *Vindiciae* of Mr. Dean of *Windsor*, that these were the charitable sentiments which the Church of *England* declared by the mouth of three or four of her Bishops, in a Conference that was held concerning the means of re-union, the first year that his Majesty was restored; and that nothing hindered the matter from going farther, but some of those Ministers they call Presbyterians. However it be, I pray God with all my heart, that he would open the eyes of the one to make them see the weakness of the reasons upon which they ground such an afflicting Separation; and that he would preserve, and increase more and more in the other, that piety, that zeal, and that charity which they have need of for the happy proceeding to a re-union, which will rejoice men and Angels, and bring down a thousand blessings of Heaven and Earth upon those that shall contribute the most unto it. And I assure you, My Lord, I should be past all Comfort if I should see that some new attempt at least were not made for the success of a work so holy, and of such consequence, in a time that seems to me so proper for it. For besides that  
the



the interest of your State, and Church do require it in such an extraordinary manner; I hear that by a wonderful blessing of Heaven, all your Episcopal Sees are filled at this time with excellent servants of God, who love *Jesus Christ* and his Church and who have all the qualities of the head and the heart, which are necessary to make them able, and willing to contribute to this good work. And to judge of it by you, My Lord, and My Lord Archbishop of *Canterbury*, and My Lord Bishop of *Oxford*, whom I had the honour to see during my stay in *England*, I am easily persuaded of it.

But I am afraid I have tired you with this long Letter; I humbly beg your pardon for it; and I beseech you to be very well assured that I alwayes preserve a very grateful acknowledgement of the Friendship with which you honour me, and that I am with all the respect that I owe

*My Lord,*

*Your most Humble and  
most Obedient Ser-  
vant,*

*De L'Angle.*

*Monsr.*

Monf. *Claude* my excellent Colleague, to whom I have shewed this Letter, has prayed me to tell you, with assurance of his most humble service, that he would subscribe this with all his heart, and that he is absolutely of my Opinion.

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Monseigneur,

The Third Letter, from Monsieur *Claude*,  
on the same Subject.

A Paris 29. Novemb. *Stilo Novo*.

Monseigneur,

**M**onsieur de l'Angle m'ayant rendu la Lettre qu'il vous a plu m'écrire, j'ay esté surpris d'y voir que vous m'aviez fait l'honneur de m'en écrire une autre que je n'ay point receüe, & à laquelle je n'eusse pas manqué de faire réponse. Vous me faites beaucoup d'honneur de vouloir bien que je vous dise ma pensée sur le différent qui vous trouble depuis long-tems, entre ceux qu'on appelle Episcopaux, & ceux qu'on nomme Presbyteriens. Quoy que je m'en sois déjà diverses fois expliqué & par des Lettres que j'ay faites sur ce sujet à plusieurs personnes, & dans mon livre mesme de la Défense de la Reformation, où parlant de la distinction de l'Evesque & du Prestre, j'ay dit formellement que je ne blame pas ceux qui l'observent comme une chose fort ancienne, & que je ne voudrois pas qu'on s'en fist un sujet de querelle dans les lieux où elle se trouve établie, pag. 366. & quoy que d'ailleurs je me connoisse assez pour ne pas croire que mon sentiment doive estre fort considéré, je ne laisseray pas de vous temoigner dans cette occasion, comme je feray toujours en toute autre, mon estime Chretienne, mon respect, & mon obeissance. C'est ce que je feray d'autant plus que je ne vous diray pas simplement ma pensée particuliere, mais le sentiment du general de nos Eglises.

Premierement donc, Monseigneur, nous sommes si fort éloignez de croire qu'on ne puisse en bonne conscience vivre sous vostre discipline, & sous vostre Gouvernement Episcopal, que dans nostre pratique ordinaire nous ne faisons nulle difficulté, ni de donner nos chaires, ni de commettre le soin de nos troupeaux à des Ministres recens & ordinez par Messieurs vos Evesques, comme il se pourroit justifier par un assez grand nombre d'exemples, & anciens, & recens, & depuis peu Mr. Duplessis ordiné par Monsieur l'Evesque de Lincoln à esté établi, & appellé dans une Eglise de cette Province, & Monsieur Wicart, que vous, Monseigneur, avez receu au S. Ministère nous fit l'honneur il-n'y-a que quelques mois de Prescher à Charenton à l'edification universelle de tout nostre troupeau. Ainsi ceux qui nous imputent à cet égard des sentimens éloignez de la paix & de la concorde Chretienne, nous font assurément injustice.

Je dis la paix & la concorde Chretienne, car, Monseigneur, nous croyons que l'obligation à conserver cette paix & cette concorde fraternele, qui fait l'unité exterieure de l'Eglise, est d'une necessité si indispensable que S. Paul n'a pas fait difficulté de la joindre avec l'unité interieure d'une mesme foy, & d'une mesme regeneration, non seulement comme deux choses qui ne doivent jamais estre separées, mais aussi comme deux choses dependantes l'une de l'autre, parce que si l'unité exterieure est comme la fille de l'interieure, elle en est aussi la conservatrice. Cheminez, dit il Ephes. 4. comme il est convenable à la vocation dont vous estes appelez, avec toute humilité, & douceur, avec un esprit patient, supportant l'un l'autre en charité. Estant soigneux de garder l'unité de l'esprit par la lien de la paix.

paix. D'un coté il fait dependre cette charité frater-  
nelle, qui nous joint les uns avec les autres, de nostre  
commune vocation, & de l'autre il nous enseigne qu'un  
des principaux moyens de conserver en son entier cette  
commune vocation qu'il appelle l'unité de l'esprit, est de  
garder entre nous la paix. Selon la premiere de ces  
maximes nous ne pouvons avoir de paix, ni de Commu-  
nion Ecclesiastique avec ceux qui ont tellement degeneré  
de la vocation Chretienne qu'on ne peut plus reconnoître  
en eux une veritable & salutaire foy, principalement lors  
qu'à des erreurs mortelles ils ajoutent la tyrannie de  
l'ame, & qu'ils veulent contraindre la conscience, en  
imposant la necessité de croire ce qu'ils croient & de  
pratiquer ce qu'ils pratiquent. Car en ce cas le fondement  
& la veritable cause de la communion extérieure n'estant  
plus, la communion extérieure cesse aussi de droit, &  
il-n'y-en peut plus avoir de legitime. Selon la seconde  
maxime nous ne croyons pas qu'une simple difference de  
gouvernement, ou de discipline, ni mesme un difference  
de ceremonies innocentes de leur nature, soient un sujet  
suffisant pour rompre le sacré lien de la communion.  
C'est pourquoy nos Eglises ont toujours regardé & con-  
sidéré la vostre, non seulement comme une soeur, mais  
comme une soeur aînée pour qui nous devons avoir des  
tendresses accompagnées de respect & de veneration, &  
pour qui nous présentons sans cesse à Dieu des vœux tres-  
ardens. Nous n'entrons point dans la comparaison de  
vostre ordre, avec celui sous lequel nous vivons. Nous  
savons qu'il-n'y-en a, ni n'y-en peut avoir aucun entre  
les hommes, qui par nostre corruption naturelle, ne soit  
sujet à des inconveniens, le nostre à les siens comme le  
vostre, & l'un & l'autre sans doute ayant leurs avanta-  
ges & leurs desavantages à divers égards, alternis  
vincunt & vincuntur. Il nous suffit de savoir que la

mesme Providence Divine qui par une necessité indispensable, & par la conjoncture des choses, mit au commencement de la Reformation nos Eglises sous celuy du Presbyterat, à mis la vostre sous celuy de l'Episcopat, & que comme nous sommes assurez que vous ne meprisez point nostre simplicité, nous ne devons pas aussi nous élever contre vostre dignité. Ainsi, Monseigneur, nous desapprouvons entierement, & voyons avec douleur, de certaines extremités où se jettent quelques uns de part & d'autre, les uns regardant l'Episcopat comme un ordre si absolument necessaire que sans luy il-n'y peut avoir ni de société Ecclesiastique, ni de legitime vocation ni d'esperance de salut, & les autres le regardant avec indignation comme un reste d'Antichristianisme. Ce sont également des chaleurs & des excès qui ne viennent point de celuy qui nous appelle, & qui peccent contre les loix de la sagesse & de la charité.

Voylà, Monseigneur, nos veritables & sincerés sentimens communs, pour ce qui vous regarde, & puisque vous desirez que je descende un peu plus particulièrement à l'état où se trouve vostre propre Eglise, par les divisions intestines qui la travaillent, Permettez moy que je ne vous dise mes pensées qu'en vous expliquant mes souhaits, & les desirs de mon coeur, sur une chose aussi importante que l'est celle là. Je souhaiterois donc de toute mon ame que ceux qui sont allez jusqu'à ce point que de songer à rompre les liens extérieurs, & la dependance mutuelle de vos troupeaux, pour donner à chaque Eglise particuliere une espece de souveraineté de gouvernement, considerassent bien si ce qu'ils prétendent faire n'est pas directement contraire à l'esprit du Christianisme qui est un esprit d'union, & de société, & non de division. Qu'ils considerassent que sous prétexte que

que le principe des Reformez est d'avoir en horreur la domination humaine sur la foy, & sur la conscience, comme une chose destructive de la Religion, il ne faut pourtant pas ni rejeter tout frein de discipline, ni secoier tout joug de Gouvernement, ni se priver des secours que nous pouvons tirer de l'union generale pour nous affermir dans la vraye foy, & dans la vraye pieté. Qu'ils considerassent enfin que la mesme raison qui leur fait desirer l'Independence des troupeaux, peut estre aussi employée pour établir l'Independance des personnes dans chaque troupeau. Car un troupeau n'a pas plus de droit de vouloir estre Independant des autres troupeaux, qu'une personne en auroit de vouloir estre Independante des autres personnes. Or ce seroit aneantir toute discipline, jeter l'Eglise entant qu'en nous seroit dans une horrible confusion ; & exposer l'heritage du Seigneur à l'opprobre de ses adversaires.

Pour ce qui regarde ceux qu'on appelle parmy vous Presbyteriens, comme je suis persuadé qu'ils ont de la lumiere, de la sagesse, & du Zele, je souhaiterois aussi de tout mon coeur qu'ils gardassent plus de mesure dans le scandale qu'ils croient avoir autrefois receu de l'ordre Episcopal, & qu'ils distinguassent les personnes d'avec le Ministère. Les personnes qui occupent les charges non seulement ont leurs defauts, mais il peut mesme quelquefois arriver que les plus saintes, & les plus eminentes charges soient possédées par des méchans, & en ce cas la raison & la pieté veulent également qu'on ne confonde pas le Ministère avec le Ministre. A present que Dieu par sa grace a ôté ce scandale de devant leurs yeux, & qu'il leur a fait voir dans les personnes de Messieurs les Evesques de la pieté, du Zele, & de la fermeté, pour la conservation de la Religion, j'espere  
que



que cela mesme ne contribuera pas peu à l'adoucissement des esprits. D'ailleurs je souhaiterois qu'il leur plust de considerer que si dans le Gouvernement Episcopal il-y-à des inconveniens facheux, comme je ne doute pas qu'il-n'y-en-ayt, il-y-en-à aussi & de tres-facheux dans le Presbyterien, comme je l'ay deja dit. Nul ordre dont l'exercice est entre les mains des hommes n'en est exempt, l'egalité à ses vices, & ses excès à craindre, de mesme que la superiorité. Le plus sur & le plus sage n'est donc pas de voltiger de l'une à l'autre, ni de risquer de faire un ébranlement general, sur l'esperance d'estre mieux, quand mesme on seroit en autorité & en pouvoir de le faire. La prudence, la justice, & la charité Chretienne ne permettent pas d'en venir à ces éclatantes & dangereuses extremitez, pour une simple difference de Gouvernement. Le plus sur, & le plus sage est de tacher d'apporter quelque temperament pour éviter, ou pour diminuer autant qu'il se peut les inconveniens qu'on apprehende, & non de recourir à des remedes violens.

Je ne craindray pas d'appeller de ce nom celuy de faire des assemblées à part, de se separer des assemblées communes, & de se soustraire de vostre gouvernement. Il-n'y-a personne qui ne voye que ce seroit un veritable schisme, qui en luy-mesme & de sa nature ne peut jamais estre qu'odieux à Dieu, & aux hommes, & dont les auteurs, & les protecteurs ne sauroient éviter qu'ils ne rendent conte devant le Tribunal de nostre commun Maître. Quand S. Paul nous a defendu de delaisser nostre commune assemblée, il a non seulement condamné ceux qui ne s'y trouvent point en demeurant dans leur partioulier, mais ceux aussi sans doute qui en font d'autres opposées aux communes, car c'est rompre le lien de la

de la charité Chretienne qui ne nous joint pas seulement avec quelques uns de nos freres, mais avec tous nos freres, pour recevoir d'eux de l'edification, & pour leur en donner de nostre part, en vivant ensemble dans une mesme societé. Et il ne serviroit de rien de pretexter que la conscience resiste à se trouver dans des assemblées qui se font sous un Gouvernement qu'on n'approuve pas, & que ce seroit approuver exterieurement, ce que l'on condamne interieurement. Car outre qu'il faudroit bien examiner la question si ces resistances ne viennent pas d'une conscience trompée, par un jugement precipité, puisque les plus gens de bien sont souvent sujets à se former de tels scrupules qui au fond ne sont pas tout à fait legitimes. Outre cela, il faut distinguer trois sortes de choses, les unes que la conscience approuve, & recoit, & auxquelles elle acquiesce pleinement, les autres qu'elle regarde comme insupportables, & comme destructives de la gloire de Dieu, de la vraye foy, ou de la vraye Pieté, & de l'esperance du salut; & les autres enfin qui tiennent le milieu, c'est-à-dire qu'on n'approuve pas à la verité pleinement, mais qu'on ne croit pourtant pas mortelles à la vraye pieté & au salut, en un mot qu'on regarde comme des taches & des infirmités supportables. J'avoue que quand on trouve dans des assemblées des choses de ce second ordre, ou que la conscience les juge telles, on ne peut y assister, & toute la question se reduit à savoir, si l'on ne se trompe pas, sur quoy il faut bien prendre garde de ne pas faire de jugemens temeraires. Mais de s'imaginer qu'on ne puisse en bonne conscience assister à des assemblées, que lors qu'on y approuve pleinement & generalement toutes choses, c'est assurément ne pas connoître ni l'usage de la charité, ni les loix de la societé Chretienne. Ce principe renverseroit toutes les Eglises, car je ne say s'il y-en a aucune dont le Gouvernement,

vernement, la Discipline, la forme extérieure, les usages, & les pratiques soient dans une telle perfection, qu'il n'y-ait absolument rien à redire, & quoy qu'il en soit comme les jugemens des hommes sont fort différens, ce seroit ouvrir la porte à des séparations continuelles, & abolir les assemblées. Il est donc constant que la conscience n'oblige point à se soustraire des assemblées, mais qu'au contraire elle nous oblige de nous y tenir attachez, lors que les choses qui nous y choquent sont supportables, & qu'elles n'empêchent pas l'efficace salutaire de la parole, du culte divin, & des Sacrements. Et c'est à la faveur de ce support de la charité qu'est convertie l'assistance que nous donnons à des choses que nous n'approuvons pas entièrement. Voyez ce que S. Paul dit à ses Philippiens, chap. 3. Si vous sentez quelque chose autrement, Dieu vous le revelera aussi. Toutefois cheminons en ce à quoy nous sommes parvenus d'une mesme regle, & sentons une mesme chose. Cela est bien éloigné de dire, des que vous aurez le moindre sentiment contraire separez vous, la conscience ne vous permet pas de demeurer ensemble. *Confilia separationis*, dit S. Augustin contre Parmenian, *Inania sunt & perniciofa, & plus perturbant infirmos bonos, quàm corrigant animosos malos. Quels funestes effets ne produiroit pas une telle separation si elle s'établissoit au milieu de vous ? De la maniere que les esprits des hommes sont faits, on verroit bientôt naître de là la difference des interets, celle des partys, celle des sentimens à l'égard mesme de la société civile, la hayne mutuelle, & toutes les autres tristes suites que la division, qui n'est plus temperée par la charité, produit naturellement. Je laisse à part le scandale qu'en recevroient toutes les Eglises reformées de l'Europe, la joye qu'en auroient leurs adversaires, & les avantages qu'ils*

qu'ils en retireroient, qui selon toutes les apparences ne seroient pas petits. J'ay trop bonne opinion de ces Messieurs qui croient que la Gouvernement Presbyterien est preferable à l'Episcopal, pour n'estre pas persuadé qu'ils font de sages & de serieuses reflexions sur toutes ces choses, & sur tant d'autres que leurs lumieres leur fournissent, & que la conscience, & l'amour de la Religion Protestante les empechera toujours de rien faire, qui puisse estre blâmé devant Dieu, & devant les hommes. Car enfin je ne saurois croire qu'il y-en-ayt aucun parmy eux, qui regarde ni vostre Episcopat, ni vostre Discipline, ni quelques Ceremonies que vous observez, comme des taches & des erreurs capitales, qui empechent qu'on ne puisse faire son salut, & mesme avec facilité dans vos Assemblées & sous vostre Gouvernement. Il ne s'agit icy ni de l'esse, ni du bene esse, mais seulement du melius esse, qu'ils disputent avec vous, & cela estant ainsi la justice, la charité, l'amour de la paix, la prudence, & le zele pour le general de la Religion ne consentiront jamais qu'ils se détachent de vous.

Mais, Monseigneur, puisque vous m'avez mis la plume à la main sur ce sujet, Pardonnez je vous supplie à ma liberté si elle va jusqu'à vous dire ce que je croy que vous aussi devez faire de vostre part. J'espere donc que dans ces occasions que Dieu vous presente vous ferez voir à toute la terre, & en convaincrez les plus incredulx, que vous avez de la pieté, du zele, & de la crainte de Dieu, & que vous estes de dignes ouvriers, & de dignes serviteurs de Jesus Christ. C'est deja le temoignage que vous rendent les gens de bien, & que nul quelque mal intentionné qu'il soit, n'ose contredire, & je ne doute pas que vous ne poussiez vostre

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vocation jusqu'à la bonté. Mais outre cela, Monseigneur, j'espère que vous ne desandrez point aux devoirs de la charité, & de l'esprit de paix, & que quand il ne s'agira que de quelques temperamens, ou de quelques Ceremonies qui servent d'achoppement, & qui en elles mesmes ne sont rien en comperaison d'une entiere reünion de vostre Eglise sous vostre saint Ministère, vous ferez voir que vous aimez l'Eponse de vostre Maitre plus que vous mesmes, & que ce n'est pas tant de vostre grandeur, & de vostre dignité Ecclesiastique que vous desirez tirer vostre gloire & vostre joye, que de vos vertus Pastorales, & des soins ardens que vous avez de vos troupeaux. J'espère aussi que ceux que vous avez choisis, & appelez au S. Ministère, & ceux que désormais vous y appellerez avec un prudent discernement, reglez non seulement par la douceur, mais aussi par la severité de la Discipline, quand la severité sera necessaire, marcheront sur vos traces, & suivront heureusement l'exemple que vous leur donnerez, pour estre eux-mesmes en exemple, & en edification aux Eglises qui leur sont commises. Je finis, Monseigneur, par des prieres tres-ardentes que je présente à Dieu de tout mon coeur, afin qu'il luy plaise de vous conserver à jamais le flambeau de son Evangile, de repandre sur tout le corps de vostre Ministère, une abondante mesure de son onction & de sa benediction celeste, dont celle de l'ancien Aaron n'estoit que l'ombre, afin qu'elle soit non l'emblemme & l'image de la concorde fraternele comme cette ancienne, mais qu'elle en soit la cause & le lien. Je le prie qu'il veuille de plus en plus ramener le coeur des enfans aux peres, & des peres aux enfans, afin que vostre Eglise soit heureuse, & agreable comme un Eden de Dieu. Je le prie enfin qu'il vous conserve, vous, Monseigneur,

en

(437.)

*en parfait & longue santé pour sa gloire, & pour le bien & l'avantage de cette grande & considerable partie de son champ qu'il vous a donné cultiver, & que vous cultivez si heureusement. Je vous demande aussi le secours de vos saintes prieres, & la continuation de l'honneur de vostre affection, en vous Protestant que je seray toute ma vie avec tout le respect que je vous dois,*

Monseigneur,

Vostre tres-humble

& tres-obeissant Serviteur

& Fils en Jesus Christ,

CLAUDE.





Paris Novemb. 29. Stilo Novo.

My Lord,

**M**onsieur de L'Angle having given me the Letter which you have been pleased to write me, I was surprized to see by that, that you had done me the honour to write me another which I have not received, and to which I had not failed to make an answer. You do me a great deal of honour to desire that I should tell you my thoughts of the difference that has troubled you so long, betwixt those they call *Episcopal*, and those they name *Presbyterians*. Although I have already explained my self about this divers times, both by Letters which I have written upon this Subject to several persons, and in my Book too of the Defence of the Reformation, where speaking of the distinction betwixt the Bishop and the Priest, I have said expressly, That I do not blame those that observe it as a thing very ancient, and that I would not that any one should make it an occasion of quarrel in those places where it is established, pag. 366. And though I otherwaies know my self sufficiently not to believe that my opinion should be much considered, I will not forbear to assure you upon this occasion, as I shall always do upon any other, of my Christian esteem, my respect, and my obedience. This I shall do the rather because I shall not simply tell you my private thoughts, but the opinion of the generality of our Churches.

First

First then, my Lord, we are so very far from believing that a man cannot live with a good Conscience under your Discipline and under your Episcopal Government, that in our ordinary practice we make no difficulty, neither to bestow our Chairs, nor to commit the care of our Flocks to Ministers received, and ordained by my Lords the Bishops; as might be justified by a great number enough of Examples both old and new: And a little while since Mr. *Dupleffis* that was ordained by my Lord Bishop of *Lincoln* has been established and called in a Church of this Province. And Monsieur *Wicart*, whom you, my Lord, received to the Holy Ministry, did us the honour, but some months agoe, to preach at *Charenton* to the general edification of our Flock. So that they who in this respect do impute unto us any opinions distant from peace, and Christian concord, do certainly do us wrong.

I say Peace and Christian concord: for, my Lord, we believe that the obligation to preserve this Peace, and this Brotherly concord, which make up the external unity of the Church, is of a necessity so indispensable, that St. *Paul* has made no difficulty to join it with the internal unity of the same Faith, and the same Regeneration; not onely as two things which ought never to be separated, but likewise as two things depending the one upon the other; because if the external unity be as it were the Daughter of the internal, she is likewise the preserver of it. *Walk*, says he, Ephes. 4. *worthy of the calling where-with ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; Endeavouring to keep the unity of the spirit in the bond*  
of

of peace. On the one side he makes this brotherly love, which joins us one with another, to depend upon our common vocation; and on the other side he teaches us that one of the principal means to preserve our common vocation intire, which he calls the unity of the spirit, is to keep peace among our selves. According to the first of these maximes we cannot have peace, or Ecclesiastical communion with those that have so degenerated from the Christian vocation, that one cannot perceive in them a true and saving Faith; especially when with mortal errors they join tyranny over the Soul, and that they will force the Conscience, by imposing a necessity to believe that which they believe, and to practise that which they practise. For in this case the foundation and true cause of external communion being no more, the external communion to its self ceases of right, and there is not any that is lawfull to be had any more with such. According to the second maxime we do not believe that a single difference of government or discipline, nor even a difference of Ceremonies innocent in their own nature is a sufficient occasion to break the sacred bond of Communion. Wherefore our Churches have always looked upon and considered yours, not onely as a Sister, but as an Elder Sister, for which we ought to have a kindness accompanied with respect, and veneration, and for which we do present most ardent prayers unto God without ceasing. We do not enter into the comparison of your Order, with that under which we live. We know that there is not neither can there be any amongst men, which by reason of our natural corruption is not subject to inconveniencies, ours has hers, as well as yours; and the one and the other

other without doubt have their advantages, and disadvantages in divers respects : *alternis vincunt, & vincuntur*. It is enough for us to know that the same Divine Providence which by an indispensable necessity, and by the conjuncture of affairs, did at the beginning of the Reformation put our Churches under that of the Presbytery, has put yours under that of the Episcopacy; and as we are assured that you do not despise our simplicity, so neither ought we to oppose our selves against your preeminence. So that, my Lord, we utterly disapprove and see with grief, certain extremes whereinto some of the one side, and the other do cast themselves. The one looking upon Episcopacy as an order so absolutely necessary, that without it there can be no Ecclesiastical society, nor lawfull vocation, nor hope of Salvation; and the other looking upon it with indignation as a relique of Antichristianism. These are equally heats and excesses which do not come from him that calls us, and which do offend against the laws of wisdom and charity.

These, my Lord, are our true and sincere common opinions. For what concerns you, since you desire that I would descend a little more particularly into the state that your own Church is in, by reason of the intestine divisions that trouble it; give me leave not to tell you my thoughts, without declaring my wishes, and the desires of my heart, upon a matter so important as this is. I could wish then with all my soul that those that are gone so far as this point, to think to break the external bonds, and the mutual dependance of your Flocks, to give every particular Church a kind of sovereignty of government, would

would consider well whether that they pretend to doe be not directly contrary to the spirit of Christianity, which is a spirit of union, and society, and not of division. That they would consider that under the pretence that the principle of the Reformed was to abhor men's domineering over Faith, and Conscience, as a thing destructive of Religion, we ought not for all that to reject the bridle of Discipline, nor to shake off the whole yoke of Government, nor deprive our selves of the succours we might draw out of a general Union, for to strengthen us in the true Faith, and in true Piety. That they would consider, in fine, that the same reason which makes them desire the Independency of the Flocks, may be likewise employed to establish the Independency of the persons in every Flock. For a Flock has no more right to desire to be Independent upon other Flocks, than a person might have to desire to be Independent upon other persons. But this would be to bring all discipline to nothing, to throw the Church, as much as in us lies, into a horrible confusion, and to expose the heritage of the Lord to the reproach of its adversaries.

For what concerns those which amongst you they call Presbyterians, as I am perswaded that they have light, and wisdom, and zeal, so I could wish with all my heart, that they would observe more moderation in the scandal they believe they have heretofore received from the Episcopal Order, and that they would distinguish the Persons from the Ministry. The persons that possess the places have not onely their faults, but it may happen too sometimes that the most holy, and most eminent places may be pos-

fessed by wicked men ; and in that case reason and  
 piety do equally require that we should not con-  
 found the Ministry with the Minister. At present  
 that God by his grace has taken away this scandal  
 from before their eyes , and made them see piety ,  
 zeal, and constancy for the preservation of Religion  
 in the persons of the Bishops, I hopethat this will not  
 a little contribute to the sweetning of their spirits.  
 Besides, I could wish that they would be pleased to  
 consider that if there be some unpleasant inconveni-  
 encies in the Episcopal Government, as I do not doubt  
 but there are , there are too some very unpleasant  
 ones in the Presbyterian, as I have said already. No  
 order whose execution is in the hands of men, is ex-  
 empt from them ; an equality has its faults and ex-  
 celses to be feared, as well as a superiority. There-  
 fore it is not the most safe and wise way to leap from  
 the one to the other, nor to hazard the making a ge-  
 neral concussion, upon the hopes of being better ,  
 though one should be in authority and power to doe  
 it. Christian prudence , justice and charity do not  
 permit us to proceed to such daring and dangerous  
 extremes, for a single difference of Government. It  
 is most safe and wise to indeavour to provide some  
 kind of temper to avoid, or to lessen as much as may  
 be , the inconveniencies that are feared , and not  
 have recourse to violent remedies.

I shall not be afraid to give that name to the  
 holding of assemblies apart, and separating from the  
 publick assemblies, and withdrawing themselves from  
 under your government. There is no man that does  
 not see that this would be real schism, which in it  
 self and of its own nature cannot choose but be al-

ways

ways odious to God and men, and of which the Authours and Patrons cannot avoid the rendring an account before the Tribunal of our common Master. When Saint Paul forbad us to forsake the assembling of our selves together, he did not onely condemn those that did not come thither, but stayed at home; but those too without doubt that held other assemblies in opposition to the publick ones. For this is to break the bond of Christian charity which does not onely join us with some of our brethren, but with all our brethren, to receive from them, and to give them edification by living together in the same communion. And it would be to no purpose to pretend that our conscience did oppose our being present at those assemblies that are held under a Government that we do not approve; and that that would be to approve outwardly, what we inwardly condemn. For besides that it would be necessary to examin well the question, whether these oppositions do not proceed from a conscience mistaken by a precipitate judgment; since that the best men are often subject to frame to themselves such scruples, as are not altogether lawfull at the bottom. Further than this it is necessary to distinguish three kinds of things; the one those which the conscience approves, and admits of, and in which it does fully acquiesce; the other which she looks upon as intolerable, and destructive to the glory of God, and the true faith, or true piety, and the hopes of salvation; and others lastly which are between these, that is to say such as we do not fully approve as to the truth, but yet we do not believe them mortal enemies to true piety and salvation; in a word such as we look upon as stains, and tolerable infirmities.



I affirm that when we find things of this second rank in any Assemblies, or those which the Conscience judges such, we cannot be present there; and the whole question will be reduced to this, to know, whether we be not mistaken, where we ought to take good heed that we do not make a rash judgment. But to imagine that we cannot with a good Conscience be present at Assemblies, but onely when we do fully and generally approve of all things in them, it is certainly not to know neither the use of charity, nor the laws of Christian society. This principle would overturn all Churches, for I cannot tell whether there be any, whose government, discipline, outward form, usages, and practices be of such perfection, that there is nothing at all in them to blame; and however ~~it~~ be, as the judgments of men are very different, this would be to open the gate to continual separations, and to abolish all Assemblies. It is therefore certain that Conscience does not oblige us to withdraw from the Assemblies, but on the contrary it obliges us to join with them, when the things that offend us are tolerable, and do not hinder the salutary efficacy of the Word, of the Divine Worship, and of the Sacraments. 'Tis the favour of this charitable patience that justifies our being present at those things which we do not perfectly approve. See what St. Paul says to the *Philippians*, chap. 3. *If in any thing ye be otherways minded, God shall reveal even this unto you. Nevertheless; whereto we have already attained, let us walk by the same rule, let us mind the same thing.* This is very far from saying, as soon as ye have the least contrary sentiment separate your selves, Conscience will not allow you to remain together. *Consilia separationis*, says St. *Augustin*

*gustin* against *Parmenian*, *inania sunt & pernicioſa*,  
 & *plus perturbant infirmos bonos, quam corrigant ani-*  
*mosos malos.* What deadly effects would not ſuch a  
 ſeparation produce if it were eſtabliſhed amongſt you?  
 As the diſpoſitions of men are, one ſhould quickly  
 ſee to ſpring from hence a difference of intereſts, of  
 parties, of opinions, even in reſpect of the civil ſo-  
 ciety, mutual hatred, and all the other ſad conſe-  
 quences which a diviſion not tempered with charity  
 does naturally produce. I let alone the ſcandal  
 which all the Reformed Churches of *Europe* would  
 receive by it, the joy which their Adverſaries would  
 have, and the advantages which they would draw  
 from it, which in all appearance would not be ſmall.  
 I have too good an opinion of thoſe Gentlemen who  
 believe that the Presbyterian Government is to be  
 preferred before the Episcopop, not to be perſwa-  
 ded that they make wiſe and ſerious reflections up-  
 on all theſe things, and many more which their  
 own knowledge furniſhes them with; and that con-  
 ſcience, and the love of the Proteſtant Religion  
 will always hinder them from doing any thing, that  
 may be blamed before God and men. For in ſine  
 I cannot believe that there is any one amongſt them  
 that looks upon your Episcopacy, or your Diſci-  
 pline, or certain Ceremonies which you obſerve,  
 as blots, and capital errors, which hinder a man  
 from obtaining ſalvation, even with facility in your  
 Aſſemblies, and under your Government. The que-  
 ſtion here is not about the *Effe*, or the *bene Eſſe*, but  
 onely about the *melius Eſſe*, that they diſpute with  
 you; and this being ſo, juſtice, charity, the love of  
 peace, prudence, and zeal for Religion in the general  
 will never allow that they ſhould divide themſelves  
 from you.

But,

But, my Lord, since you have put the pen into my hand upon this subject, I beseech you pardon my freedom if it go so far as to tell you what I think you also ought to doe on your part. I hope then that on these opportunities that God presents unto you, you will make all the world see, and convince the most incredulous, that you have piety, zeal, and the fear of God, and that you are worthy labourers, and worthy servants of Jesus Christ. This is the testimony which all good men do already give you, and none how spitefull soever he be dares to contradict it, and I do not doubt but that you will carry on your calling to the end. But besides this, my Lord, I hope you will not be wanting in the duties of charity, and the spirit of peace, and that when the dispute shall be onely of some temperaments, or of some Ceremonies that are a stumbling-block, and which in themselves are nothing in comparison of an intire reunion of your Church under your holy Ministry, you will make it seen that you love the Spouse of your Master more than your selves; and that it is not so much from your greatness, and your Ecclesiastical dignity that you desire to receive your glory, and your joy, as from your pastoral vertues, and the ardent care you take of your Flocks. I hope too that those you have chosen and called to the holy Ministry, and those which hereafter you shall with a prudent discretion call unto it, being governed not onely by sweetness, but likewise by severity of discipline, when severity shall be necessary, will tread in your steps, and happily follow the example which you shall give them, that they may be themselves for an example, and edification to the Churches that are committed to them.

I con-

I conclude, my Lord, with very earnest prayers which I present to God with all my heart, that it would please him always to preserve unto you the light of his Gospel, and to pour out upon the whole body of your Ministry, an abundant measure of his unction and heavenly benediction, of which that of the old *Aaron* was but a shadow; that it may be not the emblem, and image of brotherly concord, like the unction of old, but the cause and bond of it. I pray him that he would more and more bring back the heart of the Children to the Fathers, and of the Fathers to the Children, that your Church may be happy and pleasant as the Paradise of God.

Lastly I pray that he would preserve you, my Lord, in perfect and long health, for his glory, and the good and advantage of that great and considerable part of his field which he has given you to cultivate, and which you do cultivate so happily. I desire too the help of your holy prayers, and the continuance of the honour of your affection, protesting to you that I will be all my life with all the respect that I owe you,

My Lord,

*Your most humble*

*and most obedient Servant*

*and Son in Jesus Christ,*

CLAUDE.

FINIS.

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THE END.

